PARADISE LOST.

TOME SECOND.

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PARADISE LOST.

BOOK X.

The ARGUMENT.

Man's tranſgreſſion known, the Guardian-Angels forſake Paradiſe, and return up to heaven to approve their vigilance; and are approv'd, God declaring that the entrance of Satan could not be by them prevented. He ſends His Son to judge the tranſgreſſors; who deſcends, and gives ſentence accordingly; then in pity cloaths them both, and re-aſcends. Sin and Death, ſitting till then at the gates of hell, by wond'rous ſympathy feeling the ſucceſs of Satan in this new world, and the ſin by man there committed, reſolve to ſit no longer confin'd in

hell, but to follow Satan *their ſire up to the place of man: to make the way eaſier from hell to this world to and fro, they pave a broad high way, or bridge, over* Chaos, *according to the track that* Satan *firſt made; then, preparing for earth, they meet him, proud of his ſucceſs, returning to hell: their mutual gratulation:* Satan *arrives at* Pandæmonium, *in full aſſembly relates with boaſting his ſucceſs againſt man: inſtead of applauſe, is entertain'd with a general hiſs by all his audience, transform'd, with himſelf alſo, ſuddenly into ſerpents, according to his doom giv'n in Paradiſe: then, deluded with a ſhew of the forbidden tree ſpringing up before them, they greedily reaching to take of the fruit, chew duſt and bitter aſhes. The proceedings of* Sin *and* Death; *God foretells the final victory of his* Son *over them, and the renewing of all things; but for the preſent commands His Angels to make ſeveral alterations in the heavens, and elements.* Adam, *more and more perceiving his fall'n condition, heavily bewails: rejects the condolement of* Eve; *ſhe perſiſts, and at length appeaſes him: then, to evade the curſe likely to fall on their offſpring, propoſes to* Adam *violent ways, which he approves not; but con-*

ceiving better hope, puts her in mind of the late promiſe made them, that her ſeed ſhould be reveng'd on the ſerpent; and exhorts her with him to ſeek peace of the offended Deity, by repentance and ſupplication.

MEAN-while the hainous and deſpiteful act
Of *Satan*, done in Paradiſe, and how
He, in the ſerpent, had perverted *Eve*,
Her husband she, to taſte the fatal fruit,
Was known in heav'n: for, what can 'ſcape the eye
Of God all-ſeeing, or deceive His heart
Omniſcient? Who, in all things wiſe, and juſt,
Hinder'd not *Satan* to attempt the mind
Of man, with ſtrength entire, and free-will, arm'd;
Complete to have diſcover'd, and repuls'd
Whatever wiles of foe, or ſeeming friend.
For, ſtill they knew, (and ought t' have ſtill remember'd)
The high injunction, not to taſte that fruit,
Whoever tempted: which they not obeying,
Incur'd (what could they leſs?) the penalty;
And, manifold in ſin, deſerv'd to fall.
Up into heav'n, from Paradiſe, in haſte
Th' angelic guards aſcended, mute, and ſad,
For man; for, of his ſtate by this they knew:
Much wond'ring how the ſubtle fiend had ſtol'n
Entrance unſeen. Soon as th' unwelcome news

From eart arriv'd at heaven-gate, diſpleas'd
All were who heard: dim ſadneſs did not ſpare
That time cœleſtial viſages; yet, mix'd
With pity, violated not their bliſs.
About the new-arriv'd, in multitudes
Th' æthereal people ran, to hear, and know,
How all befel: they tow'rds the Throne Supreme,
Accountable, made haſte, to make appear,
With righteous plea, their utmoſt vigilance;
And eaſily approv'd: when the Moſt High
Eternal Father, from His ſecret cloud
Amidſt, in thunder utter'd thus His voice.

Aſſembled Angels, and ye Pow'rs return'd
From un-ſucceſsful charge! be not diſmay'd,
Nor troubled at theſe tidings from the earth,
Which your ſincereſt care could not prevent;
Foretold ſo lately what would come to paſs,
When firſt this tempter croſs'd the gulf from hell.
I told ye then he ſhould prevail, and ſpeed
On his bad errand; man ſhould be ſeduc'd,
And flatter'd out of all, believing lies
Againſt his Maker: no decree of Mine
Concurring to neceſſitate his fall;
Or touch with lighteſt moment of impulſe
His free-will, to her own inclining left
In even ſcale. But, fall'n he is: and now
What reſts, but that the mortal ſentence paſs
On his tranſgreſſion,..... death denounc'd that day
Which he preſumes already vain, and void,
Becauſe not yet inflicted, (as he fear'd)

By ſome immediate ſtroke: but, ſoon ſhall find
Forbearance no acquittance, e'er day end.
Juſtice ſhall not return, as bounty, ſcorn'd.
But, whom ſend I to judge them? whom, but Thee
Vicegerent Son? To Thee I have transfer'd
All judgment, whether in heav'n, or earth, or hell.
Eaſy it might be ſeen that I intend
Mercy collegue with juſtice, ſendig Thee,
Man's friend, his Mediator, his deſign'd
Both Ranſom, and Redeemer, voluntary;
And deſtin'd man Himſelf, to judge man fall'n.
So ſpake the Father, and unfolding bright
Tow'rd the right hand His glory, on the Son
Blaz'd forth un-clouded Deity: He full
Reſplendent all His Father manifeſt
Expreſs'd, and thus divinely anſwer'd mild.
Father eternal! Thine is to decree;
Mine, bot in heav'n, and earth, to do Thy will
Supreme; that Thou in Me, Thy Son belov'd,
May'ſt ever reſt vell pleas'd. I go to judge.
On earth theſe Thy tranſgreſſors; but Thou know'ſt,
Whoever judg'd, the worſt on Me muſt light,
When time ſhall be; for, ſo I undertook
Before Thee: and, not repenting, this obtain
Of right, that I may mitigate their doom,
On Me deriv'd. Yet, I ſhall temper ſo
Juſtice with mercy, as may illuſtrate moſt
Them fully ſatisfy'd, and Thee appeaſe.
Attendance none ſhall need, nor train, where none
Are to behold the judgment, but the judg'd,

Thoſe Two: the Third beſt abſent is condemn'd;
Convict by flight, and rebel to all law:
Conviction to the ſerpent none belongs.
Thus ſaying, from His radiant ſeat He roſe
Of high collateral glory: Him Thrones, and Pow'rs,
Princedoms, and Dominations miniſtrant,
Accompagny'd to heaven-gate; from whence
Eden, and all the coaſt, in proſpect lay.
Down he deſcended ſtrait: (the ſpeed of Gods
Time counts not, tho' with ſwifteſt minutes wing'd.)
Now was the ſun in weſtern cadence low
From noon; and gentle airs due at their hour,
To fan the earth now wak'd, and uſher in
The ev'ning cool; when He, from wrath more cool,
Came, the mild judge, and intercеſſor both,
To ſentence man. The Voice of God they heard,
Now walking in the garden, by ſoft winds
Brought to their ears, while day declin'd: they heard,
And from his preſence hid themſelves, among
The thickeſt trees, both man and wife: 'till God
Approaching, thus to *Adam* call'd aloud.
Where art thou, *Adam!* wont with joy to meet
My coming, ſeen far-off? I miſs thee here,
Not pleas'd; thus entertain'd with ſolitude,
Where obvious duty e'er-while appear'd un-ſought:
Or, come I leſs conſpicuous? Or, what change
Abſents thee? Or, what chance detains?.... Come
forth!
He came; and with him *Eve*, more loth, tho' firſt
To offend; diſcountenanc'd both, and diſcompos'd!

Love was not in their look, either to God,
Or to each other; but apparent guilt,
And shame, and perturbation, and deſpair,
Anger, and obſtinacy, and hate, and guile:
Whence *Adam*, fault'ring long, thus anſwer'd brief.
I heard Thee in the garden, and of Thy voice
Afraid, beind naked, hid my ſelf.... To whom
The gracious Judge, without revile, reply'd.
My voice thou oft haſt heard, and haſt not fear'd,
But ſtill rejoyc'd; how is it now become
So dreadful to thee? That thou art naked, who
Hath told thee? Haſt thou eaten of the tree,
Whereof I gave thee charge thou ſhould'ſt not eat?
To whom thus *Adam*, ſore beſet! reply'd.
O heav'n! in evil ſtreight this day I ſtand
Before my Judge; either to undergo
My ſelf the total crime; or, to accuſe
My other ſelf, the partner of my life:
Whoſe failing, while her faith to me remains,
I ſhould conceal, and not expoſe to blame
By my complaint. But, ſtrict neceſſity
Subdues me, and calamitous conſtraint!
Leſt on my head both ſin, and punishment,
However inſupportable, be all
Devolv'd. Tho' ſhould I hold my peace, yet Thou
Would'ſt eaſily detect what I conceal....
This woman, whom Thou mad'ſt to be my help,
And gav'ſt me as Thy perfect gift, ſo good,
So fit, ſo acceptable, ſo divine,
That from her hand I could ſuſpect no ill;

And what she did, whatever in it self,
Her doing ſeem'd to juſtifie the deed;
She gave me of the tree, ... and I did eat!
To whom the Sov'reign Preſence thus reply'd.
Was she thy God, that her thou didſt obey,
Before his voice? Or was she made thy guide,
Superior, or but equal? that to her
Thou did'ſt reſign thy manhood, and the place
Wherein God ſet thee above her, made of thee,
And for thee: whoſe perfection far excell'd
Hers, in all real dignity. Adorn'd
She was indeed, and lovely, to attract
Thy love; not thy ſubjection: and her gifts
Were ſuch, as under government well-ſeem'd;
Unſeemly to bear rule: which was thy part,
And perſon, had'ſt thou known thy ſelf aright.
So having ſaid, he thut to *Eve* in few:
Say, woman, what is this which thou haſt done?
To whom ſad *Eve*, with ſhame nigh over-whelm'd,
Confeſſing ſoon; yet not before her Judge
Bold, or loquacious, thus abash'd reply'd....
The ſerpent me beguil'd, and I did eat!
Which when the Lord God heard, without delay
To judgment He proceeded on th' accus'd
Serpent, though brute; un-able to transfer
The guilt on him, who made him inſtrument
Of miſchief, and polluted from the end
Of his creation; juſtly then accurs'd,
As witiated in nature. More to know
Concern'd not man, (ſince he no further knew)

Nor alter'd his offenſe: yet God at laſt
To *Satan* (firſt in ſin;) his doom apply'd
Though in myſterious terms; judg'd as then beſt:
And on the Serpent thus his curſe let fall.
Becauſe thou haſt done this, thou art accurs'd
Above all cattle, each beaſt of the field:
Upon thy belly groveling thou ſhalt go;
And duſt ſhalt eat, all the days of thy life:
Between thee, and the woman, I will put
Enmity: and between thine, and her ſeed:
Her ſeed ſhall bruiſe thy head, thou bruiſe his heel.
So ſpake this oracle, then verify'd
When *Jeſus*, Son of *Mary* (ſecond *Eve*)
Saw *Satan* fall, like lightning, down from heav'n,
Prince of the air: then, riſing from his grave,
Spoil'd Principalities, and Pow'rs, triumph'd
In open ſhew; and, with aſcenſion bright,
Captivity led captive through the air,
The realm itſelf of *Satan*, long uſurp'd;
Whom He ſhall tread at laſt under our feet:
Ev'n He, who now foretold his fatal bruiſe;
And to the woman thus His ſentence turn'd.
Thy ſorrow I will greatly multiply
By thy conception; children thou ſhalt bring
In ſorrow forth; and, to thy husband's will
Thine ſhall ſubmit; he over thee ſhall rule.
On *Adam* laſt thus judgment he pronounc'd:
Becauſe thou haſt hearken'd to the voice of thy wife,
And eaten of the tree, concerning which
I charg'd the, ſaying, thou ſhalt not eat thereof:

Curs'd is the ground for thy ſake: thou in ſorrow
Shalt eat thereof, all the days of thy life:
Thorns alſo, and thiſtles, it ſhall bring thee forth
Un-bid; and thou ſhalt eat th' herb of the field.
In the ſweat of thy face ſhalt thou eat bread,
'Till thou return unto the ground; for thou
Out of the ground waſt taken, (know thy birth)
For duſt thou art, and ſhalt to duſt return.
So jud'd He man, both Judge, and Savior ſent;
And th' inſtant ſtroke of death, denounc'd that day,
Remov'd far off: then, pitying how they ſtood
Before Him naked to the air, (that now
Muſt ſuffer change) diſdain'd no to begin
Thenceforth the form of ſervant to aſſume:
As when He wash'd His ſervants' feet; ſo now,
As father of His family, He clad
Their nakedneſs with skins of beaſts; or ſlain,
Or (as the ſnake) with youthful coat re-paid:
And thought not much to clothe His enemies.
Nor He their outward only, with the skins
Of beaſts; but inward nakedneſs (much more
Opprobrious!) with His robe of righteouſneſs
Arraying, cover'd from His Father's ſight.
To Him with ſwift aſcent He up return'd,
(Into His bliſsful boſom re-aſſum'd
In glory, as of old) to Him appeas'd,
All (tho' all-knowing) what had paſt with man
Recounted, mixing interceſſion ſweet.
Mean-while, e'er thus was ſin'd, and judg'd, on
earth,

Within the gates of hell ſat Sin, and Death,
In counter-view within the gates, that now
Stood open wide, belching outragious flame
Far into Chaos, ſince the fiend paſs'd through,
Sin op'ning: who thus now to Death began.
O ſon! why ſit we here, each other viewing
Idly, while *Satan*, our great author, thrives
In other worlds, and happier ſeat provides
For us, his off-ſpring dear? It cannot be
But that ſucceſs attends him: if mis-hap,
Ere this he had return'd, with fury driv'n
By his avengers; ſince no place like this
Can fit his punishment, their revenge.
Methinks I feel new ſtrength within me riſe,
Wings growing, and dominion giv'n me large,
Beyond this Deep: whatever draws me on,
Or ſympathy, or ſome connat'ral force,
Pow'rful at greateſt diſtance to unite,
With ſecret amity, things of like kind,
By ſecreteſt conveyance. Thou, my ſhade
Inſeparable, muſt with me along;
For, Death from Sin no pow'r can ſeparate.
But, leſt the difficulty of paſſing back
Stay his return, perhaps, over this gulf
Impaſſable, impervious; let us try
Advent'rous work! yet to thy pow'r, an mine,
Not un-agreeable) to found a path
Over this Main, from hell to that new world,
Where *Satan* now prevails; a monument
Of merit high, to all th' infernal hoſt;

Easing their passage hence, for intercourse,
Of transmigration, as their lot shall lead.
Nor can I miss the way, so strongly drawn
By this new-felt attraction, and instinct.

Whom thus the meagre shadow answer'd soon.
Go, whither fate, and inclination strong
Leads thee; I shall not lag behind, nor err
The way, thou leading: such a scent I draw
Of carnage, prey innumerable! and taste
The savor of death from all things there that live.
Nor shall I to the work thou enterprisest
Be wanting, but afford thee equal aid.

So saying, with delight he snuff'd the smell
Of mortal change on earth. As when flock
Of ravenous fowl, though many a league remote,
Against the day of battel, to a field
Where armies lie incamp'd come flying, lur'd
With scent of living carcasses, design'd
For death the following day, in bloody fight:
So scented the grim Feature, and up-turn'd
His nostrils wide into the murky air;
Sagacious of his quarry from so far.
Then, both from out hell-gates, into the waste
Wide anarchy of Chaos, damp, and dark,
Flew diverse; and with pow'r (their pow'r was
great!)
Hovering upon the waters, what they met
Solid, or slimy, (as in raging sea
Tost up and down) together crowded drove,
From each side shoaling tow'rds the mouth of hell

As when two polar winds, blowing adverſe
Upon the *Cronian* ſea, together drive
Mountains of ice, that ſtop th' imagin'd way
Beyond *Petzora* eaſtward to the rich
Cathaian coaſt. The aggregated ſoil
Death with his mace petrific, cold, and dry,
(As with a trident) ſmote; and fix'd as firm
As *Delos*, floating once: the reſt, his look
Bound with *Gorgonian* rigor, not to move:
And with *Aſphaltic* ſlime, (broad as the gate,
Deep to the roots of hell) the gather'd beach
They faſten'd; and the mole immenſe wrought on,
Over the foaming Deep high-arch'd; a bridge,
Of length prodigious, joining to the wall
Immovable of this now-fenceleſs world,
Forfeit to Death. From hence, a paſſage broad,
Smooth, eaſy, in-offenſive, down to hell.
So (if great things ſmall may be compar'd)
Xerxes, the liberty of *Greece* to yoke,
From *Suſa* (his *Memnonian* palace high)
Came to the ſea; and, over *Helleſpont*
Bridging his way, *Europe* with *Aſia* join'd;
And ſcourg'd with many a ſtroke th' indignant
waves.
Now had they brought the work, by wond'rous art
Pontifical (a ridge of pendent rock
Over the vex'd abyſs, following the track
Of Satan, to the ſelf-ſame place where he
Firſt lighted from his wing, and landed ſafe
From out of Chaos,) to the out-ſide bare

Of this round world: with pins of adamant,
And chains, they made all fast; too fast they made
And durable: and now, in little space,
The confines met of empyrean heav'n;
And of this world: and, on the left hand, hell
With long reach interpos'd: three sev'ral ways,
In sight, to each of these three places led.
And now, their way to earth they had descry'd,
To Paradise first tending; when, behold!
Satan, in likeness of an Angel bright,
Betwixt the Centaur, and the Scorpion, steering
His zenith, while the sun in *Aries* rose:
Disguis'd he came; but, those his children dear
Their parent soon discern'd, though in disguise.
He, after *Eve* seduc'd, un-minded, slunk
Into the wood fast by; and, changing shape,
T' observe the sequel, saw his guileful act
By *Eve* (though all un-weeting) seconded
Upon her husband; saw their shame, that sought
Vain covertures: but, when he saw descend
The Son of God to judge them, terrify'd
He fled; not hoping to escape, but shun
The present; fearing, guilty, what his wrath
Might suddenly inflict: that past, return'd
By night, and listening where the hapless Pair
Sat in their sad discourse, and various plaint,
Thence gather'd his own doom: which understood
Not instant, but of future time, with joy
And tidings fraught, to hell he now return'd:
And at the brink of Chaos, near the foot

Of this new wond'rous pontifice, unhop'd
Met, who to meet him came, his off-spring dear,
Great joy was at their meeting, and sight
Of that stupendous bridge, his joy increas'd.
Long he admiring stood, 'till Sin, his fair
Inchanting daughter, thus the silence broke.
O parent! these are thy magnific deeds;
Thy trophies! which thou view'st as not thine own;
Thou art their author, and prime architect.
For, I no sooner in my heart divin'd
(My heart, which by a secret harmony
Still moves with thine, join'd in connexion sweet!)
That thou on earth hadst prosper'd, which thy looks
Now also evidence, but strait I felt
(Though distant fran thee worlds between, yet felt)
That I must after thee, with this thy son:
Such fatal consequence unites us three!
Hell could no longer hold us in her bounds:
Nor this un-voyageable gulf obscure
Detain, from following thy illustrious track.
Thou hast atchiev'd our liberty, confin'd
Within hell-gates 'till now: Thou us impower'd
To fortify thus far, and over-lay,
With this portentous bridge, the dark abyss.
Thine now is all this world, thy virtue hath won
What thy hands builded not: thy wisdom gain'd,
With odds, what war hath lost: and fully aveng'd
Our foil in heav'n: here thou shalt monarch reign;
There did'st not: there let Him still victor sway,
As battel hath adjudg'd; from this new world

Retiring, by His own doom alienated:
And henceforth monarchy with thee divide
Of all things, parted by th' empyreal bounds,
His quadrature, from thy orbicular world;
Or try thee, now more dang'rous to His throne.
Whom thus the Prince of darkneſs anſwer'd glad.
Fair Daughter, and thou Son and Grand-child both!
High proof ye now have giv'n to be the race
Of *Satan*, (for I glory in the name,
Antagoniſt of heav'n's Almighty King)
Amply have merited of me, of all
Th' infernal empire, that, ſo near heav'n's door,
Triumphal with triumphal act have met,
Mine, with this glorious work; and made one realm
Hell, and this world, one realm, one continent
Of eaſy thorough-fare. Therefore, while I
Deſcend through darkneſs, on your road with eaſe
To my aſſociate Pow'rs, them to acquaint
With theſe ſucceſſes, and with them rejoice;
You two this way, among theſe numerous orbs
(All yours!) right down to Paradiſe deſcend:
There dwell, and reign in bliſs; thence on the earth
Dominion exerciſe, and in the air,
Chiefly on Man, ſole lord of all declar'd:
Him firſt make ſure your thrall, and laſtly kill.
My ſubſtitutes I ſend ye, and create
Plenipotent on earth, of matchleſs might
Iſſuing from me: on your joint vigor now
My hold of this new kingdom all depends;
Through ſin to death expos'd, by my exploit.

If your joint pow'r prevail, th' affairs of hell
No detriment need fear; go, and be ſtrong!
So ſaying, he diſmiſs'd them: they with ſpeed
Their courſe through thickeſt conſtellations held,
Spreading their bane: the blaſted ſtars look'd wan;
And planets, planet-ſtruck, real eclipſe
Then ſuffer'd. Th' other way, *Satan* went down
The cauſey to hell-gat: on either ſide,
Diſparted Chaos over-built exclaim'd,
And with rebounding ſurge the bars aſſail'd,
That ſcorn'd his indignation. Through the gate,
Wide open, and un-guarded, *Satan* paſs'd;
And all about found deſolate: for thoſe
Appointed to ſit there, had left their charge,
Flown to the upper world: the reſt were all
Far to th' in-land retir'd, about the walls
Of *Pandæmonium*; city, and proud ſeat
Of *Lucifer*, (ſo by alluſion call'd
Of that bright ſtar to *Satan* paragon'd.)
There kept their watch the legions, while the Grand
In council ſat, ſollicitous what chance
Might intercept their Emperor ſent: ſo he
Departing gave command, and they obſerv'd.
As when the *Tartar* from his *Ruſſian* foe,
By *Aſtracan*, over the ſnowy plains,
Retires: or *Bactrian* Sophy from the horns
Of *Turkiſh* Creſcent, leaves all waſte beyond
The realm of *Aladule*, in his retreat
To *Tauris*, or *Caſbin*: ſo theſe (the late
Heav'n-banish'd hoſt) left deſert utmoſt hell

Many a dark league, reduc'd in careful watch
Round their metropolis; and now expecting
Each hour their great adventurer, from the search
Of foreign worlds. He through the midſt un-mark'd,
In ſhew plebeian Angel militant
Of loweſt order, paſs'd; and from the door
Of that *Plutonian* hall, inviſible
Aſcended his high throne: which, under ſtate
Of richeſt texture ſpread, at th' upper end
Was plac'd, in regal luſtre. Down a-while
He ſat, and round about him ſaw, unſeen.
At laſt, as from a cloud, his fulgent head,
And ſhape ſtar-bright, appear'd, (or brighter; clad
With what permiſſive glory ſince his fall
Was left him, or falſe glitter.) All amaz'd
At that ſo ſudden blaze, the *Stygian* throng
Bent their aſpect; and whom they wish'd, beheld,
Their mighty Chief return'd: loud was th' acclaim:
Forth rush'd in haſte the great conſulting Peers,
Rais'd from the dark Divan, and with like joy
Congratulant approach'd him; who with hand
Silence, and with theſe words, attention won.

Thrones, Dominations, Princedoms, Virtues,
Pow'rs!
For, in poſſeſſion ſuch, not only of right
I call ye, and declare ye now; return'd
Succeſsful beyond hope, to lead ye forth
Triumphant out of this infernal pit
Abominable, accurs'd, the houſe of woe,
And dungeon of our tyrant! Now poſſeſs,

As lords, a ſpacious world; t' our native heav'n
Little inferior, by my adventure heard
With peril great atchiev'd. Long were to tell
What I have done; what ſuffer'd; with what pain
Voyag'd th' un-real, vaſt, un-bounded Deep
Of horrible confuſion! Ower which,
By Sin, and Death, a broad way now is pav'd,
To expedite your glorious march: but, I
Toil'd out my uncouth paſſage, forc'd to ride
Th' untractable abyſs, plung'd in the womb
Of un-original *Night*, and *Chaos* wild:
That, jealous of their ſecrets, fiercely oppos'd
My journey ſtrange, with clamorous uproar
Proteſting fate ſupreme: thence, how I found
The new-created world, which fame in heav'n
Long had fore-told: a fabric wonderful!
Of abſolute perfection! therein Man,
Plac'd in a Paradiſe, by our exile
Made happy. Him by fraud I have ſeduc'd
From his Creator; and (the more t' increaſe
Your wonder,) with an apple. He thereat
Offended, (worth your laughter!) hath giv'n up
Both His beloved Man, and all His world,
To Sin, and Death, a prey; and ſo, to Us;
Without our hazard, labor, or alarm;
To range in, and to dwell, and over man
To rule, as over all he ſhould have rul'd.
True is, me alſe he hath judg'd, (or rather
Me not, but the brute ſerpent, in whoſe ſhape
Man I deceiv'd.) That which to me belongs,

Is enmity, which He will put between
Me, and mankind; I am to bruiſe his heel;
His ſeed, (when is not ſet,) ſhall bruiſe my head.
A world who would not purchaſe with a bruiſe,
Or much more grievous pain? Ye have th' account
Of my performance: What remains, ye Gods!
But up, and enter now into full bliſs? ....
So having ſaid, a-while he ſtood, expecting
Their univerſal shout, and high applauſe,
To fill his ear: when, contrary, he hears
On all ſides, from innumerable tongues,
A diſmal univerſal hiſs, the ſound
Of public ſcorn! He wonder'd, but not long
Had leiſure, wond'ring at himſelf now more:
His viſage drawn he felt to sharp, and ſpare;
His arms clung to his ribs; his legs intwining
Each other, till ſupplanted down he fell:
A monſtrous ſerpent on his belly prone,
Reluctant; but in vain! a greater pow'r
Now rul'd him, punish'd in the shape he ſin'd,
According to his doom. He would have ſpoke;
But, hiſs for hiſs return'd, with forked tongue,
To forked tongue: for, now were all transform'd
Alike, to ſerpents all, as acceſſories
To his bold Riot: dreadful was the din
Of hiſſing through the hall! thick ſwarming now
With complicated monſters, head, and tail;
Scorpion, and aſp, and amphiſbæna dire,
Ceraſtes horn'd, hydrus, and elops drear,
And dipſas. (Not ſo thick ſwarm'd once the ſoil

Bedrop'd with blood of *Gorgon*: or, the isle
Ophiusa.) But, still greatest he the midst,
Now dragon grown; larger than whom the sun
Ingender'd in the *Pythian* vale on slime,
Huge *Python!* and his pow'r no less he seem'd
Above the rest still to retain. They all
Him follow'd, issuing forth to th' open field;
Where all yet left of that revolted rout,
Heav'n-fall'n, in station stood, or just array;
Sublime with expectation, when to see
In triumph issuing forth their glorious Chief.
They saw, but other sight instead! a crowd
Of ugly serpents: horror on them fell,
And horrid sympathy: for, What they saw,
They felt themselves, now changing: down their arms,
Down fell both spear, and shield; down they as fast;
And the dire hiss renew'd, and the dire form
Catch'd, by contagion; like in punishment,
As in their crime. Thus was th' applause they meant,
Turn'd to exploding hiss, triumph to shame,
Cast on themselves from their own mouths. There stood
A grove hard by, sprung up with this their change,
(His will, Who reigns above!) to aggravate
Their penance, laden with fruit, like that
Which grew in Paradise, the bait of *Eve*
Us'd by the tempter: on that prospect strange
Their earnest eyes they fix'd; imagining,
For one forbidden tree, a multitude

Now ris'n, to work them further woe or shame:
Yet, parch'd with ſcalding thirſt, and hunger fierce,
Though to delude them ſent, could not abſtain:
But, on they roll'd in heaps, and up the trees
Climbing, ſat thicker than the ſnaky locks
That curl'd *Megæra*: greedily they pluck'd
The fruitage, fair to ſight, (like that which grew
Near that bituminous lake where *Sodom* flam'd;
This, more deluſive, not the touch, but taſte
Deceiv'd:) they fondly thinking to allay
Their appetite with guſt, inſtead of fruit
Chew'd bitter aſhes, which th' offended taſte
With ſpattering noiſe rejected: oft they aſſay'd,
Hunger and thirſt conſtraining: drug'd as oft
With hateſulleſt diſrelish, writh'd their jaws,
With ſoot, and cinders fill'd: ſo, oft they fell
Into the ſame illuſion; not as man,
Whom they triumph'd, once laps'd. Thus were they plagu'd
And worn with famine, long, and ceaſeleſs hiſs,
'Till their loſt ſhape, permitted, they reſum'd:
Yearly injoin'd, ſome ſay, to undergo
This annual humbling certain number'd days,
To dash their pride, and joy, for man ſeduc'd.
However, ſome tradition they diſpers'd
Among the heathen, of their purchaſe got,
And fabled how the ſerpent, whom they call'd
Ophion, with *Eurynome* (the wide-
Encroaching *Eve* perhaps) had firſt the rule
Of high *Olympus*; thence by *Saturn* driv'n,

And *Ops*, e'er yet *Dictæan Jove* was born.
Mean-while, in Paradiſe the hellish pair
Too ſoon arriv'd; Sin, there in pow'r before,
Once actual; now in body, and to dwell
Habitual habitant; behind her Death,
Cloſe following pace for pace, not mounted yet
On his pale horſe: to whom Sin thus began.
Second of *Satan* ſprung, all-conqu'ring Death!
What think'ſt thou of our empire now? Tho' earn'd
With travel difficult, not better far,
Than ſtill at hell's dark threshold t'have ſat watch,
Un-nam'd, un-dreaded, and thy ſelf half ſtarv'd?
Whom thus the ſin-born monſter anſwer'd ſoon:
To me, who with eternal famine pine,
Alike is hell, or paradiſe, or heav'n;
There beſt, where moſt with ravin I may meet:
Which here, tho' plenteous, all too little ſeems
To ſtuff this maw, this vaſt un-hide-bound corps.
To whom th' inceſtuous mother thus reply'd:
Thou therefore on theſe herbs, and fruits, and flow'rs
Feed firſt; on each beaſt next, and fish, anp fowl;
No homely morſels! and, whatever thing
The ſcithe of *Time* mowes down, devour unſpar'd:
'Till I in man reſiding, through the race,
His thoughts, his looks, words, actions, all infect;
And ſeaſon him thy laſt, and ſweeteſt prey.
This ſaid, they both betook them ſeveral ways,
Both to deſtroy, or un-immortal make
All kinds; and for deſtruction to mature,
Sooner or later: which th' Almighty ſeeing,

From His tranſcendent ſeat the Saints among,
To thoſe bright Orders utter'd thus His voice.
See! with what heat theſe dogs of hell advance,
To waſte, and havock yonder world; which I
So fair and good created: and had ſtill
Kept in that ſtate, had not the folly of man
Let in theſe waſteful furies; who impute
Folly to me: ſo doth the prince of hell,
And his adherents, that with ſo much eaſe
I ſuffer them to enter, and poſſeſs,
A place ſo heav'nly; and conniving, ſeem
To gratify my ſcornful enemies;
That laugh, as if (tranſported with ſome fit
Of paſſion) I to them had quitted all,
At random yielded up to their miſ-rule:
And know not that I call'd, and drew them thither,
My hell-hounds, to lick up the draff, and filth,
Which man's polluting ſin with taint had ſhed
On what was pure: 'till cram'd, and gorg'd, nigh burſt,
With ſuck'd and glutted offal, at one ſling
Of Thy victorious arm, well-pleaſing Son!
Both Sin and Death, and yawning Grave, at laſt,
Through Chaos hurl'd, obſtruct the mouth of hell
For ever, and ſeal up his ravenous jaws.
Then, heav'n, and earth renew'd, ſhall be made pure
To ſanctity, that ſhall receive no ſtain:
'Till then, the curſe pronounc'd on both precedes.
He ended, and the heav'nly audience loud
Sung hallelujah, as the ſound of ſeas,

Through multitude that ſung! « Juſt are Thy ways,
« Righteous are Thy decrees on all Thy works;
« Who can extenuate Thee? Next, to the Son,
« Deſtin'd reſtorer of mankind, by whom
« New heav'n, and earth, ſhall to the ages riſe;
« Or down from heav'n deſcend. » Such was their
ſong,
While the Creator calling forth by name
His mighty Angels, gave them ſeveral charge,
As ſorted beſt with preſent things. The ſun
Had firſt his precept ſo to move, ſo ſhine,
As might affect the earth with cold, and heat,
Scarce tolerable: and from the north to call
Decrepit winter: from the ſouth to bring
Soliſtitial ſummer's heat. To the blanc moon
Her office they preſcrib'd: to th' other Five,
Their planetary motions, and aſpects,
In Sextile, Square, and Trine, and Oppoſite,
Of noxious efficacy; and when to join
In ſynod un-benign: and taught the Fix'd
Their influence malignant when to show'r;
Which of them, riſing with the ſun, or falling,
Should prove tempeſtuous. To the winds they ſet
Their corners; when with bluſter to confound
Sea, air, and ſhore: the thunder, when to roll
With terror through the dark aëreal hall.
Some ſay, He bid His Angels turn aſcanſe
The poles of earth, twice ten degrees, and more,
From the ſun's axle; they with labor push'd
Oblique the centric globe: ſome ſay, the ſun

Was bid turn reins from th' æquinoctial road
Like diſtant breadth to *Taurus*, with the ſev'n
Atlantic ſiſters, and the *Spartan* twins,
Up to the *Tropic* Crab; thence, down amain
By *Leo*, and the *Virgin*, and the *Scales*,
As deep as *Capricorn*; to bring in change
Of ſeaſons to each clime: elſe had the ſpring
Perpetual ſmil'd on earth, with vernant flow'rs,
Equal in days, and nights, except to thoſe
Beyond the polar circles: to them day
Had un-benighted ſhon, while the low ſun
To recompenſe his diſtance, in their ſight
Had rounded ſtill th' horizon, and not known
Or eaſt, or weſt; which had forbid the ſnow
From cold *Eſtotiland*; and ſouth as far
Beneath *Magellan*. At that taſted fruit,
The ſun, as from *Thyeſtean* banquet, turn'd
His courſe intended: elſe, how had the world
Inhabited, though ſinleſs, more than now
Avoided pinching cold, and ſcorching heat?
Theſe changes in the heav'ns (tho' ſlow) produc'd
Like change on ſea, and land; ſideral blaſt,
Vapor, and miſt, and exhalation hot;
Corrupt, and peſtilent! Now, from the north
Of *Norumbeque*, and the *Samoed* ſhore,
Burſting their brazen dungeon, arm'd with ice,
And ſnow, and hail, and ſtormy guſt, and flaw,
Boreas, and *Cæcias*, and *Argeſtes* loud,
And *Thraſcias*, rend the woods, and ſeas up-turn
With adverſe blaſt up-turns them from the ſou

Notus, and *Afer*, black with thund'rous clouds
From *Sierra Liona*: thwart of theſe, as fierce,
Forth rush the *Levant*, and the *Ponent* winds,
Eurus, and *Zephyr*; with their lateral noiſe,
Sirocco, and *Libecchio*. Thus began
Out-rage from life-leſs things: but, Diſcord firſt
(Daughter of Sin) among th' irrational
Death introduc'd, through fierce antipathy:
Beaſt now with beaſt 'gan war, and fowl with fowl,
And fish with fish: to gaze the herb all leaving,
Devour'd each other: nor ſtood much in awe
Of man, but fled him; or, with count'nance grim,
Glar'd on him paſſing. Theſe were from without
The growing miſeries, which *Adam* ſaw
Already in part, though hid in gloomieſt ſhade,
To ſorrow abandon'd: but, worſe felt within!
And, in a troubled ſea of paſſion toſt,
Thus to diſburden ſought with ſad complaint.
O miſerable of happy! is this the end
Of this new glorious world, and me ſo late
The glory of that glory, who now become
Accurs'd, of bleſſed? Hide me from the face
Of God, Whom to behold was then my height
Of happineſs! .... Yet well, if here would end
The miſery; I deſerv'd it, and would bear
My own deſervings: but, this will not ſerve!
All that I eat, or drink, or ſhall beget,
Is propagated curſe. O voice! once heard
Delightfully, *Increaſe, and multiply*;
Now death to hear! For, what can I increaſe,

Or multiply, but curſes on my head?
Who of all ages to ſucceed, but, feeling
The evil on him brought by me, will curſe
My head? ill fare our anceſtor impure!
For this we may thank *Adam!* but, his thanks
Shall be the execration! So, beſides
Mine own that 'bide upon me, all from me
Shall with a fierce reflux on me redound:
On me, as on their natural centre, light:
Heavy, though in their place! O fleeting joys
Of Paradiſe, dear-bought with laſting woes!
Did I requeſt Thee, Maker! from my clay,
To mold me man? Did I ſollicite Thee
From darkneſs to promote me? Or, here place
In this delicious garden? As my will
Concur'd not to my Being, it were but right,
And equal, to reduce me to my duſt;
Deſirous to reſign, and render back
All I receiv'd; un-able to perform
Thy terms too hard, by which I was to hold
The good I ſought not. To the loſs of that,
(Sufficient penalty!) why haſt thou added
The ſenſe of endleſs woes? In-explicable
Thy juſtice ſeems.... Yet, to ſay truth, too late
I thus conteſt: then ſhould have been refus'd
Theſe terms, whatever, when they were propos'd:
Thou didſt accept them: wilt thou enjoy the good
Then cavil the conditions? And, though God
Made thee without thy leave, what if thy ſon
Prove diſobedient, and reprov'd, retort,

Wherefore didſt thou beget me? I ſought it not!
Would'ſt thou admit, for his contempt of thee
That proud excuſe? Yet him, not thy election,
But natural neceſſity, begot.
God made thee of choice His own, and of His own
To ſerve Him; thy reward was of His grace;
Thy punishment then juſtly is at His Will.
Be it ſo! for I ſubmit; His doom is fair,
That duſt I am, and ſhall to duſt return.
O welcome hour whenever! Why delays
His hand to execute, what His decree
Fix'd on this day? Why do I over-live?
Why am I mock'd with death, and lengthen'd out
To deathleſs pain? How gladly would I meet
Mortality my ſentence, and be earth
Inſenſible! How glad would lay me down,
As in my mother's lap! There I ſhould reſt,
And ſleep ſecure: His dreadful voice no more
Would thunder in my ears: no fear of worſe
To me, and to my off-ſpring, would torment me
With cruel expectation!... Yet one doubt
Purſues me ſtill, leſt All cannot die;
Leſt that pure breath of life, the ſpirit of man,
Which God inſpir'd, cannot together perish
With this corporeal clod: then, in the grave,
Or in ſome other diſmal place, who knows
But I ſhall die a living death? O thought
Horrid, if true! Yet why? It was but breath
Of life that ſin'd: what dies, but what had life
And ſin? The body properly hath neither.

All of me then shall die: let this appeaſe
The doubt, ſince human reach no further knows.
For, though the Lord of All be infinite,
Is His wrath alſo? Be it! Man is not ſo,
But mortal doom'd. How can He exerciſe
Wrath without end on man, whom death muſt end?
Can He make deathleſs death? That were to make
Strange contradiction, which to God Himſelf
Impoſſible is held; as argument
Of weakneſs, not of pow'r. Will He draw out,
For anger's ſake, finite to infinite,
In punish'd man, to ſatisfy His rigor,
Satisfy'd never? That were to extend
His ſentence beyond duſt, and nature's law:
By which all cauſes elſe, according ſtill
To the reception of their matter, act;
Not to th' extent of their own ſphere. But, ſay
That Death be not one ſtroke, as I ſuppos'd.
Bereaving ſenſe: but, endleſs miſery
From this day onward; which I feel begun
Both in me, and without me; and ſo laſt
To perpetuity.... Ah me! that fear
Comes thund'ring back with dreadful revolution
On my defenſeleſs head: both Death, and I,
Am found eternal, and incorporate both.
Nor I on my part ſingle; in me all
Poſterity ſtands curs'd! fair patrimony
That I muſt leave ye, ſons! O, were I able
To waſte it all my ſelf, and leave ye none!
So diſ-inherited, how would ye bleſs

Me, now your curſe! Ah! why ſhould all mankind,
For one man's fault, thus guiltleſs be condemn'd,
If guiltleſs? But, from me what can proceed,
But all corrupt; both mind, and will, deprav'd:
Not to do only, but to will the ſame
With me? How can they then acquitted ſtand
In ſight of God? Him, after all diſputes,
Forc'd I abſolve: all my evaſions vain,
And reaſonings, (tho' thro' mazes) lead me ſtill
But to my own conviction: firſt, and laſt,
On me, me only, (as the ſource, and ſpring
Of all corruption) all the blame lights due:
So might the wrath! Fond wish! could'ſt thou ſupport
That burden, heavier than the earth to bear;
Than all the world much heavier; though divided
With that bad woman? Thus, what thou deſir'ſt,
And what thou fear'ſt, alike deſtroys all hope
Of refuge; and concludes thee miſerable,
Beyond all paſt example, and future:
To *Satan* only like, both crime, and doom.
O conſcience! into what abyſs of fears,
And horrors, haſt thou driv'n me? Out of which
I find no way; from deep to deeper plung'd!
Thus *Adam* to himſelf lamented loud,
Through the ſtill night; not now (as e'er man fell)
Wholſom, and cool, and mild; but, with black air
Accompagnyd; with damps, and dreadful gloom;
Which to his evil conſcience repreſented
All things with double terror. On the ground

Out ſtretch'd he lay; on the cold ground: and oft
Curs'd his creation; Death as oft accus'd
Of tardy execution, ſince denounc'd
The day of his offenſe. Why comes not Death,
(Said he) with one thrice-acceptable ſtroke
To end me? Shall Truth fail to keep her word?
Juſtice Divine not haſten to be juſt?
But, Death comes not at call; Juſtice Divine
Mends not her ſloweſt pace, for prayr's, or cries!
O woods, O fountains, hillocks, dales, and bow'rs!
With other echo late I taught your shades
To anſver, and reſound far other ſong!
Whom thus afflicted when ſad *Eve* beheld,
Deſolate where she ſat, approaching nigh,
Soft words to his paſſion she aſſay'd:
But her with ſtern regard he thus repell'd.
Out of my ſight, thou ſerpent!.... That name beſt
Befits thee, with him leagu'd; thy ſelf as falſe,
And hateful! nothing wants, but that thy shape,
Like his, and color ſerpentine, may shew
Thy inward fraud; to warn all creatures from thee
Henceforth; leſt that too heav'nly form, pretended
To hellish falshood, ſnare them! But for thee
I had perſiſted happy; had not thy pride,
And wand'ring vanity, when leaſt was ſafe,
Rejected my fore-warning, and diſdain'd
Not to be truſted; longing to be ſeen,
Though by the devil himſelf; him over-weening
To over-reach: but, with the ſerpent meeting,
Fool'd, and beguil'd; by him thou, I by thee

To

To truſt thee from my ſide; imagin'd wiſe,
Conſtant, mature, proof againſt all aſſaults:
And underſtood not all was but a ſhew,
Rather than ſolid virtue; all but a rib,
Crooked by nature, bent (as now appears)
More to the part ſiniſter from me drawn;
Well if thrown out, as ſupernumerary
To my juſt number found!... O! why did God,
Creator wiſe! that peopl'd higheſt heav'n
With ſpirits maſculine, create at laſt
This novelty on earth, this fair defect
Of nature? And not fill the world at once
With men, as Angels, without feminine?
Or find ſome other way to generate
Mankind? This miſchief had not then befall'n,
And more that ſhall befal: innumerable
Diſturbances on earth through female ſnares,
And ſtraight conjunction with this ſex! for, either
He never ſhall find out fit mate; but ſuch
As ſome misfortune brings him, or miſtake;
Or, whom he wiſhes moſt, ſhall ſeldom gain
Through her perverſeneſs; but ſhall ſee her gain'd
By a far worſe: or, if ſhe love, with-held
By parents; or, his happieſt choice too late
Shall meet, already link'd, and wedlock-bound
To a fell adverſary, his hate, or ſhame:
Which infinite calamity ſhall cauſe
To human life, and houſhold peace confound!...
He added not, and from her turn'd... But, *Eve*,
Not ſo repuls'd, with tears that ceas'd not flowing,

And treſſes all diſ-order'd, at his feet
Fell humble; and, embracing them, beſought
His peace, and thus proceeded in her plaint.

Forſake me not thus, *Adam!* Witneſs heav'n
What love ſincere, and reverence in my heart
I bear thee, and un-weeting have offended,
Unhappily deceiv'd! Thy ſuppliant
I beg, and claſp thy knees! .... bereave me not
(Whereon I live!) thy gentle looks, thy aid,
Thy counſel, in this uttermoſt diſtreſs,
My only ſtrength, and ſtay! Forlorn of thee,
Whither ſhall I betake me, ... where ſubſiſt?
While ye we live, (ſcarce one ſhort hour perhaps)
Between us two let there be peace! both joining
(As join'd in injuries) one enmity
Againſt a foe by doom expreſs aſſign'd us,
That cruel ſerpent! .... On me exerciſe not
Thy hatred, for this miſery befall'n;
On me, already loſt! Me, than thy ſelf
More miſerable! Both have ſin'd! but, thou
Againſt God only; I, againſt God, and thee:
And to the place of judgment will return,
There with my cries importune heav'n; that all
The ſentence, from thy head remov'd, may light
On me; ſole cauſe to thee of all this woe;
Me! me! only juſt object of His ire!

She ended weeping; and her lowly plight
Immoveable, 'till peace obtain'd from fault
Acknowledg'd, and deplor'd, in *Adam* wrought
Commiſeration; ſoon his heart relented

Tow'rds her, his life ſo late, and ſole delight
Now at his feet ſubmiſſive in diſtreſs!
Creature ſo fair his reconcilement ſeeking
His counſel, (whom she had diſpleas'd) his aid:
As one diſarm'd, his anger all he loſt;
And thus with peaceful words up-rais'd her ſoon.
Unwary! and too deſirous (as before,
So now) of what thou know'ſt not, thou deſir'ſt
The punishment all on thy ſelf! Alas!
Bear thine own firſt; ill able to ſuſtain
His full wrath, whoſe thou feel'ſt as yet leaſt part;
And my diſpleaſure bear'ſt ſo ill. If pray'rs
Could alter high decrees, I to that place
Would ſpeed before thee: and be louder heard,
That on my head all might be viſited;
Thy frailty, and infirmer ſex, forgiv'n;
To me committed, and by me expos'd.
But, riſe!... let us no more contend, nor blame
Each other; blam'd enough elſewhere! but, ſtrive
In offices of love, how we may light'n
Each other's burthen, in our share of woe:
Since this day's death denounc'd (if ought I ſee)
Will prove no ſudden, but a ſlow-pac'd, evil;
A long day's dying, to augment our pain:
And to our ſeed (O hapleſs ſeed!) deriv'd.
To whom thus *Eve*, recov'ring heart, reply'd.
Adam! by ſad experiment, I know
How little weight my words with thee can find,
Found ſo erroneous; thence by juſt event
Found ſo unfortunate: nevertheleſs,

Reſtor'd by thee, (vile as I am!) to place
Of new acceptance, hopeful to re-gain
Thy love (the ſole contentment of my heart,
Living, or dying) from thee I will not hide
What thoughts in my un-quiet breaſt are ris'n:
Tending to ſome relief of our extremes,
Or end; though ſharp, and ſad, yet tolerable
As in our evils, and of eaſier choice.
If care of our deſcent perplex us moſt,
Which muſt be born to certain woe, devour'd
By *Death* at laſt, (and miſerable it is
To be to others cauſe of miſery,
Our own begotten; and of our loins to bring
Into this curſed world a woeful race;
That after wretched life, muſt be at laſt
Food for ſo foul a monſter!) in thy pow'r
It lies yet, e'er conception, to prevent
The race un-bleſt, to Being yet un-begot.
Childleſs thou art, childleſs remain: ſo Death
Shall be deceiv'd his glut; and with us two
Be forc'd to ſatisfy his rav'nous maw.
But, if thou judge it hard, and difficult,
Converſing, looking, loving to abſtain
From love's due rites, nuptial embraces ſweet;
And with deſire to languiſh without hope,
Before the preſent object languiſhing
With like deſire: (which would be miſery,
And torment, leſs than none of what we dread)
Then, (both ourſelves, and ſeed, at once to free
From what we fear for both) let us make ſhort,

Let us ſeek Death: .... or, he not found, ſupply
With our own hands his office on our ſelves.
Why ſtand we longer ſhivering under fears,
That ſhew no end but death; and have the pow'r
Of many ways to die, the ſhorteſt chuſing,
Deſtruction with deſtruction to deſtroy! ....
She ended here, or vehement deſpair
Broke off the reſt: ſo much of death her thoughts
Had entertain'd, as dy'd her cheeks with pale.
But *Adam*, with ſuch counſel nothing ſway'd,
To better hopes his more attentive mind
Labo'ring had rais'd; and thus to *Eve* reply'd.
Eve! thy contempt of life, and pleaſure ſeems
To argue in thee ſomething more ſublime,
And excellent, than what thy mind contemns.
But, ſelf-deſtruction therefore ſought, refutes
That excellence thought in thee: and implies,
Not thy contempt, but anguiſh, and regret,
For loſs of life, and pleaſure, over-lov'd.
Or, if thou covet death, as utmoſt end
Of miſery; ſo thinking to evade
The penalty pronounc'd; doubt not but God
Hath wiſelier arm'd His vengeful ire, than ſo
To be foreſtall'd; much more I fear, leſt death,
So ſnatch'd, will not exempt us from the pain
We are by doom to pay. Rather, ſuch acts
Of contumacy will provoke the Higheſt,
That make death in us live! Then, let us ſeek
Some ſafer reſolution; which methinks
I have in view, calling to mind with heed

Part of our Sentence, that « *thy ſeed ſhall bruiſe*
« *The ſerpent's head:* » Pitheous amends! unleſs
Be meant (whom I conjecture) our grand foe,
Satan: who, in the ſerpent, hath contriv'd
Againſt us this deceit. To crush his head
Would be revenge indeed! which will be loſt
By death brought on our ſelves; or childleſs days
Reſolv'd, as thou propoſeſt: ſo, our foe
Shall 'ſcape his punishment ordain'd; and we
Inſtead shall double ours upon our heads.
No more be mention'd then of violence
Againſt our ſelves; and wilful barrenneſs,
That cuts us off from hope; and ſavors only
Rancor, and pride, impatience, and deſpite,
Reluctance againſt God, and His juſt yoke
Laid on our necks. Remember with what mild
And gracious temper He both heard, and judg'd,
Without wrath, or reviling. We expected
Immediate diſſolution, which we thought
Was meant by death that day: when lo! to thee
Pains only in child bearing were foretold,
And bringing forth, ſoon recompens'd with joy,
Fruit of thy womb. On me the curſe aſlope
Glanc'd on the ground; with labor I muſt earn
My bread: what harm? Idleneſs had been worſe:
My labor will ſuſtain me. And, leſt cold,
Or heat, should injure us, His timely care
Hath, un-beſought, provided; and His hands
Cloath'd us unworthy; pitying while He judg'd.
How much more, if we pray Him, will His ear

e open, and his heart to pity incline?
nd teach us further by what means to shun
Inclement ſeaſons, rain, ice, hail, and ſnow;
Which now the ſky, with various face, begins
To ſhew us in this mountain; while the winds
low moiſt, and keen, ſhattering the graceful locks
Of theſe fair ſpreading trees: which bids us ſeek
ome better ſhroud, ſome better warmth, to cherish
Our limbs benum'd; e'er this diurnal ſtar
eave cold the night, how we his gather'd beams
Reflected, may with matter ſere foment;
Or, by colliſion of two bodies, grind
The air attrite to fire; as late the clouds
Juſhing, or puſh'd with winds, rude in their ſhock
Tine the ſlant light'ning; whoſe thwart flame driv'n
down,
Kindles the gummy bark of fir, and pine;
And ſends a comfortable heat from far,
Which might ſupply the ſun. Such fire to uſe,
And what may elſe be remedy, or cure
To evils, which our own miſ-deeds have wrought;
He will inſtruct us praying, and of grace
Beſeeching Him. So as we need not fear
To paſs commodiouſly this life, ſuſtain'd
By Him with many comforts, 'till we end
In duſt; our final reſt, and native home!
What better can we do, than to the place
Repairing where He judg'd us, proſtrate fall
Before Him reverent; and there confeſs
Humbly our faults, and pardon beg; with tears

Wat'ring the ground, and with our ſighs the air
Frequenting, ſent from hearts contrite, in ſign
Of ſorrow unfeign'd, and humiliation meek?
Undoubtedly He will relent, and turn
From His diſpleaſure: in whoſe look ſerene,
When angry moſt He ſeem'd, and moſt ſevere,
What elſe, but favor, grace, and mercy, ſhone?

So ſpake our father penitent: nor *Eve*
Felt leſs remorſe. They forthwith to the place
Repairing where He judg'd them, proſtrate fell
Before Him reverent; and both confeſs'd
Humbly their faults; and pardon begg'd; with tears
Wat'ring the ground; and with their ſighs the air
Frequenting, ſent from hearts contrite; in ſign
Of ſorrow unfeign'd, and humiliation meek.

The end of the tenth Book.

PARADISE LOST.

BOOK XI.

The ARGUMENT.

The Son of God presents to His Father the prayers of our first parents now repenting, and intercedes for them: God accepts them, but declares that they must no longer abide in Paradise: sends Michael *with a band of Cherubim to dispossess them; but first to reveal to* Adam *future things:* Michael's *coming down.* Adam *shews to* Eve *certain ominous signs: he discerns* Michael's *approach; goes out to meet him: the Angel denounces their departure.* Eve's *Lamentation.* Adam *pleads, but submits: the Angel leads him up to a high hill; sets before him in vision what shall happen 'till the Flood.*

THUS they, in lowlieſt plight! repentant ſtood
Praying; for, from the mercy-ſeat above,
Prevenient grace deſcending, had remov'd
The ſtony from their hearts, and made new flesh
Regenerate grow inſtead; that ſighs now breath'd
Un-utterable; which the ſpirit of pray'r
Inſpir'd, and wing'd for heav'n with ſpeedier flight
Than loudeſt oratory. Yet, their port
Not of mean ſuitors; nor important leſs
Seem'd their petition, than when the antient pair
In fables old (leſs antient yet than theſe)
Deucalion, and chaſte *Pyrrha*, to reſtore
The race of mankind drown'd, before the ſhrine
Of *Themis* ſtood devout. To heav'n their pray'rs
Flew up, nor miſs'd the way, by envious winds
Blown vagabond, or fruſtrate: in they paſs'd
Dimenſionleſs thro' heav'nly doors; then clad
With incenſe, where the golden altar fum'd,
By their Great Interceſſor, came in ſight
Before the Father's throne: them the glad Son
Preſenting, thus to intercede began.

See, Father! what firſt-fruits on earth are ſprung
From Thy implanted grace in man! theſe ſighs,
And pray'rs, which in this golden cenſer, mix'd
With incenſe, I Thy Prieſt before Thee bring:
Fruits of more pleaſing ſavor, from Thy ſeed
Sown with contrition in his heart, than thoſe
Which (his own hand manuring) all the trees

Of Paradiſe could have produc'd, e'er fall'n
From innocence. Now therefore, bend Thine ear
To ſupplication; hear his ſighs, though mute!
Unskilful with what words to pray, let Me
Interpret for him: Me, his advocate,
And propitiation; all his works on Me,
Good, or not good, ingraft: My merit thoſe
Shall perfect; and for theſe, My death shall pay.
Accept Me; and, in Me, from theſe receive
The ſmell of peace tow'rd mankind: let him live
Before Thee reconcil'd, (at leaſt his day'
Number'd) tho' ſad; 'till death (his doom, which I
To mitigate thus plead, not to reverſe)
To better life shall yield him: where with Me
All My redeem'd may dwell, in joy, and bliſs;
Made one with Me, as I with Thee am One.
To whom the Father, without cloud, ſerene.
All Thy requeſt for man, accepted Son!
Obtain; all Thy requeſt was My decree.
But, longer in that paradiſe to dwell,
The law I gave to nature him forbids.
Thoſe pure immortal elements, that know
No groſs, no un-harmonious mixture foul,
Eject him, tainted now; and purge him off,
As a diſtemper) groſs, to air as groſs,
And mortal food; as may diſpoſe him beſt
For diſſolution wrought by ſin, that firſt
Diſtemper all things; and of in-corrupt,
Corrupted. I, at firſt, with two fair gifts
Created him endow'd; with happineſs,

And immortality: that, fondly loſt;
This other, ſerv'd but to eternize woe:
'Till I provided death: ſo death becomes
His final remedy: and, (after life
Try'd in ſharp tribulation, and refin'd
By faith, and faithful works;) to ſecond life,
(Wak'd in the renovation of the juſt)
Reſigns him up, with heav'n, and earth renew'd.
But let Us call to ſynod all the Bleſt,
Thro' heav'n's wide bounds: from them I will not hide
My judgments, how with mankind I proceed;
As how with peccant Angels late they ſaw;
And in their ſtate, tho' firm, ſtood more confirm'd.
He ended, and the Son grave ſignal high
To the bright miniſter that watch'd: he blew
His trumpet (heard in *Oreb* ſince, perhaps,
When God deſcended; and, perhaps, once more
To ſound at general doom.) Th' angelic blaſt
Fill'd all the regions: from their bliſsful bow'rs
Of amarantin ſhade, fountain, or ſpring,
By the waters of life, where-e'er they ſat
In fellowships of joy, the Sons of Light
Haſted, reſorting to the ſummons high;
And took their ſeats: 'till from His throne ſupreme
Th' Almighty thus pronounc'd His Sov'reign Will.
O Sons! like one of Us man is become
To know both good, and evil, ſince his taſte
Of that defended fruit: but, let him boaſt
His knowledge of good loſt, and evil got:

Happier! had it ſuffic'd him to have known
Good by it ſelf, and evil not at all.
He ſorrows now, repents, and prays contrite;
My motions in him: longer than they move,
His heart I know how variable, and vain,
Self-left. Left therefore his now bolder hand
Reach alſo of the tree of life, and eat,
And live for ever, (dream at leaſt to live
For ever) to remove him I decree,
And ſend him from the garden forth, to till
The ground whence he was taken; fitter ſoil!
Michael, this My behеſt have thou in charge!
Take to thee from among the Cherubim
Thy choice of flaming warriors; leſt the fiend,
(Or in behalf of man, or to invade
Vacant poſſeſſion) ſome new trouble raiſe.
Haſte thee! and from the Paradiſe of God,
Without remorſe, drive out the ſinful pair;
From hallow'd ground th' unholy: and denounce
To them, and to their progeny, from thence
Perpetual banishment. Yet, leſt they faint,
At the ſad ſentence rigorouſly urg'd,
(For I behold them ſoften'd, and with tears
Bewailing their exceſs) all terror hide.
If patiently thy bidding they obey,
Diſmiſs them not diſconſolate: reveal
To *Adam* what ſhall come in future days,
As I ſhall thee inlighten: intermix
My cov'nant in the woman's ſeed renew'd:
So ſend them forth, tho' ſorrowing, yet in peace.

And on the eaſt-ſide of the garden place
(Where entrance up from *Eden* eaſieſt climbs)
Cherubic watch; and of a ſword the flame
Wide-waving; all approach far off to fright,
And guard all paſſage to the tree of life:
Leſt Paradiſe a receptacle prove
To ſpirits foul, and all *My* trees their prey;
With whoſe ſtol'n fruit man once more to delude.

He ceas'd; and th' Arch-Angelic Pow'r prepar'd
For ſwift deſcent; with him the cohort bright
Of watchful Cherubim: four faces each
Had, like a double *Janus*; all their shape
Spangled with eyes, more numerous than thoſe
Of *Argus*; and more wakeful than to drouze,
Charm'd with *Arcadian* pipe, the paſt'ral reed
Of *Hermes*, or his opiate rod. Mean-while,
To re-ſalute the world with ſacred light
Leucothea wak'd; and with freſh dews imbalm'd
The earth; when *Adam*, and firſt matron *Eve*,
Had ended now their oriſons; and found
Strength added from above; new hope to ſpring
Out of deſpair; joy, but with fear yet link'd;
Which thus to *Eve* his welcome words renew'd.

Eve! eaſily may faith admit, that all
The good which we enjoy, from heav'n deſcends:
But, that from us ought ſhould aſcend to heav'n,
So prevalent, as to concern the mind
Of God High-Bleſt; or, to incline His Will;
Hard to belief may ſeem: yet, this will pray'r,
Or one ſhort ſigh of human breath, up-born

Ev'n to the ſeat of God. For, ſince I ſought
By pray'r th' offended Deity t'appeaſe;
Kneel'd, and before Him humbl'd all my heart;
Methought I ſaw Him placable, and mild,
Bending His ear: perſuaſion in me grew
That I was heard with favor; peace return'd
Home to my breaſt; and to my memory
His promiſe, that "thy ſeed ſhall bruiſe our foe!"
Which, then not minded in diſmay, yet now
Aſſures me that the bitterneſs of death
Is paſt, and we ſhall live. Whence, hail to thee!
Eve rightly call'd, mother of all mankind,
Mother of all things living, ſince by thee
Man is to live; and all things live for man!
To whom thus *Eve*, with ſad demeanor meek:
Ill-worthy I, ſuch title ſhould belong
To me tranſgreſſor! who, for thee ordain'd
A help, became thy ſnare: to me reproach
Rather belongs, diſtruſt, and all diſpraiſe!
But, infinite in pardon was my Judge,
That I, who firſt brought death on all, am grac'd
The ſource of life: next favorable, thou;
Who highly thus t'intitle me vouchſaf'ſt:
Far other name deſerving! But, the field
To labor calls us, now with ſweat impos'd,
Though after ſleepleſs night: for ſee! the morn,
All un-concern'd with our un-reſt, begins
Her roſy progreſs ſmiling: let us forth;
I never from thy ſide henceforth to ſtray,
Where-e'er our day's work lies; tho' now enjoin'd

Laborious, 'till day droop: while here we dwell,
What can be toilsom in these pleasant walks?
Here let us live, though in fall'n state, content!
So spake, so wish'd much-humbled *Eve*; but fate
Subscrib'd not: nature first gave signs, impress'd
On bird, beast, air; air suddenly eclips'd,
After short blush of morn: nigh in her sight,
The bird of *Jove*, stoop'd from his aëry tour,
Two birds of gayest plume before him drove:
Down from a hill the beast that reigns in woods,
(First hunter then) pursu'd a gentle brace,
Goodliest of all the forest, hart, and hind;
Direct to th' eastern gate was bent their flight.
Adam observ'd, and with his eye the chase
Pursuing, not unmov'd, to *Eve* thus spake.
O *Eve!* some further change awaits us nigh,
Which heav'n, by these mute signs in nature, shews,
Fore-runners of his purpose: or to warn
Us, haply too secure, of our discharge
From penalty, because from death releas'd
Some days: how long, and what 'till then our life,
Who knows? Or more than this, that we are dust,
And thither must return, and be no more?
Why else this double object in our sight,
Of flight pursu'd in th' air, and o'er the ground,
One way the self-same hour? Why in the east
Darkness e'er day's mid-course? and morning-light
More orient in yon western cloud, that draws
O'er the blue firmament, a radiant white;
And slow descends, with something heav'nly
fraught?

He err'd not; for by this the heav'nly bands
Down from a sky of jaſper lighted now
In Paradiſe, and on a hill made halt:
A glorious apparition! had not doubt,
And carnal fear, that day dim'd *Adam*'s eye.
Not that more glorious, when the Angels met
Jacob, in *Mahanaim*; where he ſaw
The field pavilion'd with his guardians bright:
Nor that which on the flaming mount appear'd
In *Dothan*; cover'd with a camp of fire,
Againſt the *Syrian* King; who to ſurprize
One man, aſſaſſine like, had levy'd war;
War un-proclaim'd. The Princely Hierarch
In their bright ſtand there left his Pow'rs, to ſeize
Poſſeſſion of the garden: he alone
To find where *Adam* ſhelter'd, took his way;
Not un-perceiv'd of *Adam*, who to *Eve*,
Where the great viſitant approach'd, thus ſpake.
Eve! now expect great tidings, which perhaps
Of us will ſoon determine; or impoſe
New laws to be obſerv'd: for, I deſcry
From yonder blazing cloud that veils the hill,
One of the heav'nly hoſt; and by his gait,
None of the meaneſt: ſome great Potentate,
Or of the Thrones above; ſuch majeſty
Inveſts him coming! yet not terrible,
That I ſhould fear; nor ſociably mild,
As *Raphael*, that I ſhould much confide;
But ſolemn, and ſublime: whom not t'offend,
With reverence I muſt meet, and thou retire.

He ended; and th' Arch-Angel ſoon drew nigh;
Not in his ſhap cœleſtial, but as man
Clad to meet man: over his lucid arms
A military veſt of purple flow'd;
Livelier than *Melibœan*, or the grain
Of *Sarra*, worn by Kings, and Heroes old,
In time of truce; *Iris* had dip'd the vooff;
His ſtarry helm unbuckled, ſhew'd him prime
In manhood, where youth ended: by his ſide
(As in a gliſt'ring zodiack) hung the ſword,
Satan's dire dread; and in his hand the ſpear.
Adam bow'd low: he, kingly, from his ſtate
Inclin'd not, but his coming thus declar'd.

Adam! heav'n's high beheſt no preface needs:
Sufficient that thy pray'rs are heard, and death,
(Then due by ſentence when thou didſt tranſgreſs)
Defeated of his ſeizure; many days
Giv'n thee of grace, wherein thou may'ſt repent,
And one bad act with many deeds well done
May'ſt cover: well may then thy Lord, appeas'd,
Redeem thee quite from death's rapacious claim.
But, longer in this Paradiſe to dwell
Permits not: to remove thee I am come,
And ſend thee from the garden forth, to till
The Ground whence thou waſt taken, fitter ſoil!

He added not; for *Adam* at the news
Heart-ſtruck with chilling gripe of ſorrow ſtood,
That all his ſenſes bound! *Eve*, who un-ſeen
Yet all had heard, with audible lament
Diſcover'd ſoon the place of her retire.

O unexpected ſtroke, worſe than of death!
Muſt I thus leave thee, Paradiſe? thus leave
Thee, native ſoil! theſe happy walks, and ſhades,
Fit haunt of Gods? where I had hope to ſpend,
Quiet, though ſad, the reſpite of that day
That muſt be mortal to us both! O flow'rs,
That never will in other climate grow;
My early viſitation, and my laſt
At ev'n, which I bred up with tender hand
From the firſt op'ning bud, and gav eye names!
Who now ſhall rear ye to the ſun, or rank
Your tribes, and water from th' ambroſial fount?
Thee laſtly, nuptial bow'r! by me adorn'd
With what to ſight, or ſmell, was ſweet! from thee
How ſhall I part, and whither wander down
Into a lower world; to this obſcure,
And wild? How ſhall we breathe in other air
Leſs pure, accuſtom'd to immortal fruits?
Whom thus the Angel interrupted mild:
Lament not, *Eve!* but patiently reſign
What juſtly thou haſt loſt: nor ſet thy heart,
Thus over-fond, on that which is not thine.
Thy going is not lonely; with thee goes
Thy husband; him to follow thou art bound:
There he abides, think there thy native ſoil.
Adam, by this from the cold ſudden damp
Recov'ring, and his ſcatter'd ſpirits return'd;
To *Michael* thus his humble words addreſs'd.
Celeſtial! whether among the Thrones, or nam'd
Of them the higheſt; for ſuch of ſhape may ſeem

Prince above Princes! gently haſt thou told
Thy meſſage, which might elſe in telling wound,
And in performing, end us: what beſides
Of ſorrow, and dejection, and deſpair,
Our frailty can ſuſtain, thy tidings bring,
Departure from this happy place (our ſweet
Receſs, and only conſolation left
Familiar to our eyes!) all places elſe
Inhoſpitable appear, and deſolate;
Nor knowing us, nor known. And if by pray'r
Inceſſant, I could hope to change the will
Of Him Who all things can, I would not ceaſe
To weary Him with my aſſiduous cries.
But, pray'r againſt His abſolute decree
No more avails, than breath againſt the wind;
Blown ſtifling back on him that breaths it forth:
Therefore to His great bidding I ſubmit!
This moſt afflicts me, that departing hence,
As from His face I ſhall be hid, depriv'd
His bleſſed count'nance! Here I could frequent
With worship, place by place, where He vouchſaf'd
Preſence Divine: and to my ſons relate;
"On this mount He appear'd: under this tree
"Stood viſible; among theſe pines His voice
"I heard; here with Him at this fountain talk'd."
So many grateful altars I would rear
Of graſſy turf; and pile up every ſtone
Of luſtre, from the brook; in memory,
Or monument to ages: and thereon
Offer ſweet-ſmelling gums, and fruits, and flow'rs.

In yonder nether world where shall I seek
His bright appearances, or foot-step trace?
For though I fled Him angry, yet recall'd
To life prolong'd, and promis'd race, I now
Gladly behold, though but His utmost skirts
Of glory; and far-off His steps adore.
Tho whom thus *Michael* with regard benign.
Adam! thou know'st heav'n His, and all the earth;
Not this rock only, His Omnipresence fills
Land, sea, and air, and every kind that lives,
Fomented by His virtual pow'r, and warm'd.
All th' earth He gave thee to possess, and rule;
No despicable gift! surmise not then
His presence to these narrow bounds confin'd
Of Paradise, or *Eden*: this had been
Perhaps thy capital seat, from whence had spread
All generations; and had hither come,
From all the ends of th' earth to celebrate
And reverence thee, their great progenitor.
But, this præ-eminence thou hast lost; brought down
To dwell on even ground now with thy sons.
Yet, doubt not but in valley, and in plain,
God is, as here; and will be found alike
Present; and of His presence many a sign
Still following there, still compassing thee round
With goodness, and paternal love, His face
Express, and of His steps the track divine.
Which that thou may'st believe, and be confirm'd
E'er thou from hence depart; know, I am sent
To shew thee what shall come in future days

Tho thee, and to thy off-ſpring: good with bad
Expect to hear; ſupernal grace contending
With ſinfulneſs of men; thereby to learn
True patience; and to temper joy with fear,
And pious ſorrow; equally inur'd
By moderation either ſtate to bear,
Proſperous, or adverſe: ſo ſhalt thou lead
Safeſt thy life, and beſt prepar'd indure
Thy mortal paſſage when it comes. Aſcend
This hill; let *Eve* (for I have drench'd her eyes)
Here ſleep below; while thou to foreſight wak'ſt;
As once thou ſlept'ſt, whilſt ſhe to life was form'd.

To whom thus *Adam* gratefully reply'd.
Aſcend, I follow thee, ſafe guide! the path
Thou lead'ſt me; and to the hand of heav'n ſubmit,
However chaſt'ning! to the evil, turn
My obvious breaſt; arming to overcome
By ſuffering, and earn reſt from labor won;
If ſo I may attain!.... So both aſcend,
In the viſions of God. It was a hill,
Of Paradiſe the higheſt; from whoſe top
The hemiſphere of earth, in cleareſt ken,
Stretch'd out to th' ampleſt reach of proſpect lay.
Not high'r that hill, nor wider looking round,
Whereon (for different cauſe) the tempter ſet
Our ſecond *Adam*, in the wilderneſs;
To ſhew Him all earth's kingdoms, and their glory.
His eye might there command wherever ſtood
City, of old or modern fame; the ſeat
Of mightieſt empire: from the deſtin'd walls

Of *Cambalu*, ſeat of *Cathaian Can*;
And *Samarcand* by *Oxus*, *Temir*'s throne;
To *Pekin*, of *Sinæan* Kings: and thence
To *Agra*, and *Labor*, of great *Mogul*;
Down to the Golden *Cherſoneſe*: or where
The *Perſian* in *Ecbatan* ſat; or ſince
In *Hiſpahan*: or, where the *Ruſſian Kzar*
In *Moſcow*; or the *Sultan* in *Eizance*,
Turcheſtan-born: nor could his eye not ken
Th'empire of *Negus*, to his utmoſt Port
Ercoco; and the leſs maritim Kings,
Monbaza, and *Quiloa*, and *Melind*,
And *Sofala* (thought *Ophir*) to the realm
Of *Congo*, and *Angola*, fartheſt ſouth:
Or thence, from *Niger* flood to *Atlas* mount,
The kingdoms of *Almanſor*, *Fez*, and *Sus*,
Morocco, and *Algiers*, and *Tremiſen*:
Or *Europe* thence, and where *Rome* was to ſway
The world: in ſpirit perhaps he alſo ſaw
Rich *Mexico*, the ſeat of *Montezume*,
And *Cuſco* in *Peru*, the richer ſeat
Of *Atabalipa*: and yet un-ſpoil'd
Guiana; whoſe great city *Geryon*'s ſons
Call *El Dorado*. But, to nobler ſights,
Michael from *Adam*'s eyes the film remov'd,
Which that falſe fruit that promis'd clearer ſight
Had bred; then purg'd with euphraſy, and rue,
The viſual nerve; for he had much to ſee;
And from the Well of Life three drops inſtill'd.
So deep the pow'r of theſe ingredients pierc'd

(Ev'n to the inmoſt ſeat of mental ſight)
That *Adam*, now inforc'd to cloſe his eyes,
Sunk down, and all his ſpirits became intrans'd:
But him the gentle Angel by the hand
Soon rais'd, and his attention thus recall'd.

Adam! now ope thine eyes; and firſt behold
Th' effects, which thy original crime hath wrought
In ſome to ſpring from thee; who never touch'd
Th' excepted tree; nor with the ſnake conſpir'd;
Nor ſin'd thy ſin; yet from that ſin derive
Corruption, to bring forth more violent deeds.

His eyes he open'd, and beheld a field,
Part arable, and tilth; whereon were sheaves
New reap'd: the other part, sheep-walks and folds:
I' th' midſt, an altar, as the land-mark, ſtood;
Ruſtic, of graſſy ſod: thither anon
A ſweaty reaper from his tillage brought
Firſt fruits, the green ear, and the yellow sheaf;
Uncull'd, as came to hand: a shepherd next,
More meek, came with the firſtlings of his flock,
Choiceſt, and beſt: then ſacrificing, laid
The inwards, and their fat, with incenſe ſtrew'd,
On the cleſ twood, and all due rites perform'd:
His off'ring ſoon propitious fire from heav'n
Conſum'd, with nimble glance, and grateful ſteam:
The other's not, for his was not ſincere.
Whereat he inly rag'd, and as they talk'd,
Smote him into the midriff with a ſtone,
That beat out life: he fell; and, deadly pale,
Groan'd outhis ſoul, with gushing blood effus'd:

Mu

Much at the ſight was *Adam* in his heart
Diſmayd, and thus in haſte to th' Angel cry'd.
O Teacher! ſome great miſchief hath befall'n
To that meek man, who well had ſacrific'd:
Is piety thus, and pure devotion paid?
T' whom *Michael* thus (he alſo mov'd) reply'd:
Theſe two are brethren, *Adam*, and to come
Out of thy loins: th' unjuſt the juſt hath ſlain
For envy, that his brother's offering found
From heav'n acceptance: but, the bloody fact
Will be aveng'd; and other's faith, approv'd,
Loſe no reward; though here thou ſee him die,
Rolling in duſt, and gore. To which our ſire.
Alas, both for the deed, and for the cauſe!
But, have I now ſeen Death? is this the way
I muſt return to native duſt? O ſight
Of terror, foul, and ugly to behold,
Horrid to think, how horrible to feel!
To whom thus *Michael*. Death thou haſt ſeen
In his firſt ſhape on man: but many ſhapes
Of Death, and many are the ways that lead
To his grim cave: all diſmal! yet to ſenſe
More terrible at th' entrance, than within.
Some (as thou ſaw'ſt) by violent ſtroke ſhall die;
By fire, flood, famine: by intemperance more,
In meats, and drinks, which on the earth ſhall bring
Diſeaſes dire: of which a monſtrous crew
Before thee ſhall appear; that thou may'ſt know
What miſery th' in-abſtinence of *Eve*
Shall bring on men. Immediately a place

Before his eyes appear'd, ſad, noiſom, dark,
A lazar-houſe it ſeem'd; wherein were laid
Numbers of all diſeas'd: all maladies
Of gaſtly ſpaſm, or racking torture, qualmes
Of heart-ſick agony, all fev'rous kinds,
Convulſions, epilepſies, fierce catarrhs,
Inteſtin ſtone, and ulcer, cholic-pangs,
Dæmoniac phrenzy, moaping melancholy,
And moon-ſtruck madneſs, pining atrophy,
Maraſmus, and wide-waſting peſtilence,
Dropſies, and Aſthma's, and joint-racking rheums.
Dire was the toſſing! deep the groans! Deſpair
Tended the ſick, buſieſt from couch to couch:
And over them triumphant Death his dart
Shook; but delay'd to ſtrike, though oft invok'd
With vows, as their chief good, and final hope.
Sight ſo deform what heart of rock could long
Dry-ey'd behold? *Adam* could not, but wept,
Though not of woman born; compaſſion quell'd
His beſt of man, and gave him up to tears
A ſpace; 'till firmer thoughts reſtrain'd exceſs,
And ſcarce recovering words his plaint renew'd.

O miſerable mankind! to what fall
Degraded, to what wretched ſtate reſerv'd!
Better end here unborn! Why is life giv'n,
To be thus wreſted from us? rather, why
Obtruded on us thus? who, if we knew
What we receive, would either not accept
Life offer'd; or, ſoon beg to lay it down;
Glad to be ſo dimiſs'd in peace. Can thus

Th'image of God in man, (created once
So goodly, and erect, though faulty ſince!)
To ſuch unſightly ſufferings be debas'd,
Under inhuman pains? Why ſhould not man,
Retaining ſtill divine ſimilitude
In part, from ſuch deformities be free,
And, for his Maker's image ſake, exempt?
Their Maker's image, anſwer'd *Michael*, then
Forſook them, when themſelves they vilify'd
To ſerve ungovern'd appetite: and took
His image whom they ſerv'd, a brutiſh vice,
Inductive mainly to the ſin of *Eve*.
Therefore ſo abject is their punishment,
Diſfiguring not God's likeneſs, but their own:
Or, if His likeneſs, by themſelves defac'd:
While they pervert pure nature's healthful rules
To loathſome ſickneſs: worthily ſince they
God's Image did not reverence in themſelves.
I yield it juſt, ſaid *Adam*, and ſubmit!
But, is there yet no other way, beſides
Theſe painful paſſages, how we may come
To death, and mix with our connatural duſt?
There is, ſaid *Michael*, if thou well obſerve
The rule of *not too much*; by temperance taught
In what thou eat'ſt, and drink'ſt; ſeeking from thence
Due nourishment, no gluttonous delight:
Till many years over thy head return,
So may'ſt thou live; 'till, like ripe fruit, thou drop
Into thy mother's lap; or, be with eaſe
Gather'd, not harſhly pluck'd; for death mature.

This is Old Age : but then, thou muſt out-live
Thy youth, thy ſtrength, thy beauty; which will change
To wither'd, weak, and gray : thy ſenſes then
Obtuſe, all taſte of pleaſure muſt forego,
To what thou haſt; for the air of youth,
(Hopeful, and chearful) in thy blood will reign
A melancholy damp of cold, and dry,
To weigh thy ſpirits down; and laſt conſume
The balm of life.... To whom our anceſtor :
Henceforth I fly not death, nor would prolong
Life much! bent rather, how I may be quit,
Faireſt, and eaſieſt, of this cumb'rous charge;
Which I muſt keep 'till my appointed day
Of rend'ring up, and patiently attend
My diſſolution : *Michael* reply'd.
Nor love thy life, nor hate; but, what thou liv'ſt,
Live well; how long, or short, permit to heav'n :
And now prepare thee for another ſight.
He look'd, and ſaw a ſpacious plain, whereon
Were tents of various hue : by ſome, were herds
Of cattle grazing : others, whence the ſound
Of inſtruments, that made melodious chime,
Was heard, of harp, and organ; and who mov'd
Their ſtops, and chords, was ſeen : his volant touch
Inſtinct through all proportions, low, and high,
Fled, and purſu'd tranſverſe the reſonant fugue.
In other part, ſtood one who at the forge
Lab'ring, two maſſy clods of ir'n, and braſs,
Had melted (whether found where caſual fire

id wasted woods, on mountain, or in vale,
wn to the veins of earth; thence gliding hot
o some cav's mouth; or, whether wash'd by stream
om under-ground) the liquid ore he drain'd
to fit molds prepar'd; from which he form'd
st his own tools: then, what might else be wrought
sil, or grav'n in metal. After these,
but on the hither side) a different sort
om the high neighb'ring hills, which was their
seat,
wn to the plain descended: by their guise
st men they seem, and all their study bent
worship God a-right, and know His works
t hid; nor those things last, which might preserve
eedom, and peace to men: they on the plain
ng had not walk'd, when from the tents, behold!
bevy of fair women; richly gay
gems, and wanton dress: to th' harp they sung
st amorous ditties, and in dance came on.
e men, tho' grave, ey'd them; and let their eyes
ve without rein; 'till in the amorous net
st caught they lik'd; and each his liking chose:
d now of love they treat, 'till th' ev'ning star
Love's harbinger) appear'd: then, all in heat
y light the nuptial torch; and bid invoke
men, then first to marriage rites invok'd:
ith feast, and music, all the tents resound.
ch happy interview, and fair event
love, and youth not lost, songs, garlands, flow'rs,
d charming symphonies, attach'd the heart

Of *Adam*, ſoon inclin'd t' admit delight,
(The bent of nature !) which he thus expreſs'd,
True opener of mine eyes, prime Angel bleſt!
Much better ſeems this viſion, and more hope
Of peaceful days portends, than thoſe two paſt:
Thoſe were of hate, and death, or pain much worſe;
Here, nature ſeems fulfill'd in all her ends.
To whom thus *Michael*. Judge not what is beſt
By pleaſure, though to nature ſeeming meet;
Created, as thou art, to nobler end,
Holy, and pure, conformity divine!
Thoſe tents thou ſaw'ſt ſo pleaſant, were the tents
Of wickedneſs; wherein ſhall dwell his race
Who ſlew his brother: ſtudious they appear
Of arts that polish life, inventors rare;
Unmindful of their Maker, tho' His Spirit
Taught them: but they His gifts acknowledg'd none.
Yet, they a beauteous off-ſpring ſhall beget.
For, that fair female-troop thou ſaw'ſt, that ſeem'd
Of Goddeſſes, ſo blithe, ſo ſmooth, ſo gay;
Yet, empty of all good, wherein conſiſts
Woman's domeſtic honor, and chief praiſe:
Bred only, and completed, to the taſte
Of luſtful appetence; to ſing, to dance,
To dreſs, and troule the tongue, and roll the eye,
To theſe, that ſober race of men (whoſe lives
Religious, titled them the ſons of God)
Shall yield up all their virtue, all their fame,
Ignobly! to the trains, and to the ſmiles
Or theſe fair atheiſts; and now ſwim in joy,

er long to ſwim at large) and laugh: for which
world e'erlong a world of tears muſt weep!
To which thus *Adam*, of ſhort joy bereft.
ity, and ſhame! that they, who to live well
ur'd ſo fair, ſhould turn aſide, to tread
is indirect, or in the mid-way faint!
. ſtill I ſee the tenor of man's woe
d on the ſame, from woman to begin.
rom man's effeminate ſlackneſs it begins,
d th' Angel) who ſhould better hold his place
viſdom, and ſuperior gifts receiv'd.
. now prepare thee for another ſcene.
He look'd, and ſaw wide territory ſpread
re him, towns, and rural works between:
s of men, with lofty gates, and tow'rs;
ourſe in arms; fierce faces threat'ning wars;
ts of mighty bone, and bold empriſe!
wield their arms; part curb the foaming ſteed:
le, or in array of battel rang'd,
horſe, and foot; nor idly muſt'ring ſtood:
way, a band ſelect from forage drives
rd of beeves, fair oxen, and fair kine,
a fat meadow-ground; or, fleecy flock,
, and their bleating lambs, over the plain,
r booty: ſcarce with life the ſhepherds fly;
all-in aid; which makes a bloody fray.
h cruel tournament the ſquadrons join!
re cattle paſtur'd late, now, ſcatter'd lies
carcaſſes, and arms, th' inſanguin'd field,
ted. Others, to a city ſtrong

Lay ſiege, incamp'd; by batt'ry, ſcale, and mine,
Aſſaulting: others, from the wall defend
With dart, and jav'lin, ſtones, and ſulph'rous fire:
On each hand ſlaughter, and gigantic deeds!
In other part, the ſceptred heralds call
To council, in the city gates; anon
Gray-headed men, and grave, with warriors mix'd,
Aſſemble; and harangues are heard: but ſoon
In factious oppoſition: 'till at laſt,
Of middle age one riſing, eminent
In wiſe deport, ſpake much of right, and wrong,
Of juſtice, of religion, truth, and peace,
And judgment from above: him old and young
Exploded, and had ſeiz'd with violent hands;
Had not a cloud deſcending ſnatch'd him thence,
Unſeen amid the throng: ſo, violence
Proceeded, and oppreſſion, and ſword-law,
Through all the plain, and refuge none was found.
Adam was all in tears, and to his guide
Lamenting turn'd full ſad: O! what are theſe?
Death's miniſters, not men! who thus deal death
Inhumanly to men: and multiply
Ten thouſand-fold the ſin of him who ſlew
His brother: for, or whom ſuch maſſacre
Make they, but of their brethren; men of men?
But, who was that juſt man, whom had not heav'n
Reſcu'd, had in his righteouſneſs been loſt?

To whom thus *Michael*. Theſe are the product
Of thoſe ill-mated marriages thou ſaw'ſt;
Where good with bad were match'd; who of themſelves

Abhor to join: and by imprudence mix'd,
Produce prodigious births, of body, or mind.
Such were these giants; men of high renown!
For, in those days, might only shall be admir'd;
And valor, and heroic virtue, call'd:
To overcome in battel, and subdue
Nations, and bring home spoils, with infinite
Man-slaughter, shall be held the highest pitch
Of human glory; and for glory done
Of triumph, to be styl'd great conquerors,
Patrons of mankind, Gods, and sons of Gods:
Destroyers rightlier call'd, and plagues of men.
Thus fame shall be atchiev'd, renown on earth;
And what most merits fame, in silence hid.
But, he, the seventh from thee, whom thou beheldst
The only righteous in a world perverse,
And therefore hated, therefore so beset
With foes, for daring single to be just
And utter odious truth, that God would come
To judge them with His Saints: him the Most High
(Rap'd in a balmy cloud with winged steeds)
Did, as thou saw'st, receive; to walk with God
High in salvation, and the climes of bliss,
Exempt from death: to shew thee what reward
Awaits the good: the rest, what punishment:
Which, now direct thine eyes, and soon behold.
He look'd, and saw the face of things quite chang'd;
The brazen throat of war had ceas'd to roar;
All now was turn'd to jollity and game,
To luxury, and riot, feast, and dance;

Marrying, or proſtituting (as befell)
Rape, or adultery, where paſſing Fair
Allur'd them: thence from cups, to civil broils.
At length a reverend ſire among them came,
And of their doings great diſlike declar'd,
And teſtify'd againſt their ways: he oft
Frequented their aſſemblies, whereſo met,
Triumphs, or feſtivals: and to them preach'd
Converſion, and repentance; as to ſouls
In priſon, under judgments imminent:
But all in vain! which when he ſaw, he ceas'd
Contending, and remov'd his tents far-off.
Then from the mountain hewing timber tall,
Began to build a veſſel of huge bulk;
Meaſur'd by cubit, length, and breadth, and height;
Smear'd round with pitch; and in the ſide a door
Contriv'd; and of proviſions laid in large,
For man and beaſt: when lo, a wonder ſtrange!
Of every beaſt, and bird, and inſect ſmall
Came ſevens, and pairs, and enter'd in, as taught
Their order: laſt the ſire, and his three ſons,
With their four wives: and God made faſt the door.
Mean-while the ſouth-wind roſe, and, with black wings
Wide-hov'ring, all the clouds together drove
From under heav'n; the hills to their ſupply
Vapor, and exhalation dusk, and moiſt,
Sent up amain: and now, the thicken'd sky
Like a dark ceiling ſtood; down rush'd the rain
Impetuous: and continu'd, 'till the earth

No more was ſeen: the floating veſſel ſwum
Up-lifted; and ſecure with beaked prow
Rode tilting o'er the waves: all dwellings elſe
Flood overwhelm'd, and them with all their pomp
Deep under water roll'd; ſea cover'd ſea;
Sea without ſhoar! and in their palaces
Where luxury late reign'd, ſea-monſters whelp'd,
And ſtabled: of mankind (ſo numerous late)
All left, in one ſmall bottom ſwum im-bark'd.
How didſt thou grieve then, *Adam!* to behold
The end of all thy off-ſpring, end ſo ſad,
Depopulation! Thee another flood,
Of tears and ſorrow a flood, thee alſo drown'd;
And ſunk thee as thy ſons: 'till gently rear'd
By th' Angel, on thy feet thou ſtood'ſt at laſt,
Tho' comfortleſs; as when a father mourns
His children, all in view deſtroy'd at once:
And ſcarce to th' Angel utter'dſt thus thy plaint.
O viſions ill foreſeen! Better had I
Liv'd ignorant of future! ſo had born
My part of evil only, each day's lot
Enough to bear; thoſe now, that were diſpens'd
The burden of many ages, on me light
At once, by my fore-knowledge; gaining birth
Abortive, to torment me e'er their Being,
With thought that they muſt be. Let no man ſeek
Henceforth to be foretold, what ſhall befall
Him, or his children: evil he may be ſure:
Which neither his fore-knowing can prevent;
And he the future evil ſhall no leſs

In apprehenſion, than in ſubſtance, feel;
Grievous to bear! But, that care now is paſt,
Man is not whom to warn: thoſe few eſcap'd
Famin, and anguish, will at laſt conſume,
Wand'ring that wat'ry Deſert. I had hope,
When violence was ceas'd, and war on earth,
All would have then gone well; peace would have crown'd
With length of happy days the race of man.
But I was far deceiv'd! For, now I ſee
Peace to corrupt no leſs, than war to waſte.
How comes it thus? Unfold, cœleſtial guide!
And whether here the race of man will end.
To whom thus *Michael*. Thoſe whom laſt thou ſaw'ſt
In triumph, and luxurious wealth, are they
Firſt ſeen in acts of proweſs eminent,
And great exploits; but, of true virtue void:
Who having ſpil'd much blood, and done much waſte,
Subduing nations; and atchiev'd thereby
Fame in the world, high titles, and rich prey;
Shall change their courſe to pleaſure, eaſe, and ſloth,
Surfeit, and luſt; 'till wantonneſs, and pride,
Raiſe out of friendſhip hoſtile deeds in peace.
The conquer'd alſo, and inſlav'd by war:
Shall, with their freedom loſt, all virtue loſe,
And fear of God; from Whom their piety feign'd,
In ſharp conteſt of battel found no aid
Againſt invaders; therefore cool'd in zeal,

Thence-forth shall practise how to live secure,
Worldly, or dissolute; on what their lords
Shall leave them to enjoy: (for th' earth shall bear
More than enough, that temperance may be try'd:)
So, all shall turn degen'rate, all deprav'd;
Justice, and temperance, truth, and faith forgot!
One man except, the only son of light
In a dark age, against example good,
Against allurement, custom, and a world
Offended: fearless of reproach, and scorn,
Or violence, he of their wicked ways
Shall them admonish; and before them set
The paths of righteousness, how much more safe,
And full of peace; denouncing wrath to come
On their impenitence; and shall return
Of them derided. But, of God observ'd,
The one just man alive, by His command
Shall build a wondrous ark (as thou beheldst)
To save himself, and houshold, from amidst
A world devote to universal wreck.
No sooner he, with them of man, and beast,
Select for life, shall in the ark be lodg'd,
And shelter'd round; but all the cataracts
Of heav'n set open, on the earth shall pour
Rain, day and night; all fountains of the deep
Broke up, shall heave the ocean to usurp
Beyond all bounds; 'till inundation rise
Above the highest hills. Then, shall this mount
Of Paradise, by might of waves, be mov'd
Out of his place, push'd by the horned flood;

With all his verdure ſpoil'd, and trees a-drift
Down the great river, to the opening gulf,
And there take root; an iſland ſalt, and bare,
The haunt of ſeals, and orcs, and ſea-mews' clang;
To teach thee that God attributes to place
No ſanctity, if none be thither brought
By men who there frequent, or therein dwell.
And now, what further ſhall enſue, behold.

He look'd, and ſaw the ark hull on the flood,
Which now abated: for the clouds were fled,
Driv'n by a keen north-wind, that blowing dry,
Wrinkled the face of deluge, as decay'd;
And the clear ſun on his wide wat'ry glaſs
Gaz'd hot, and of the freſh wave largely drew,
As after thirſt; which made their flowing ſhrink
From ſtanding lake, to tripping ebb; that ſtole
With ſoft foot tow'rds the deep; who now had ſtop'd
His ſluices, as the heav'n his windows ſhut.
The ark no more now floats, but ſeems on ground,
Faſt on the top of ſome high mountain fix'd.
And now the tops of hills, as rocks, appear:
With clamor thence the rapid currents drive,
Tow'rds the retreating ſea, their furious tide.
Forthwith from out the ark a raven flies,
And after him (the ſurer meſſenger)
A dove, ſent forth once and again, to ſpy
Green tree, or ground, whereon his foot may light:
The ſecond time returning, in his bill
An olive-leaf he brings, pacific ſign!
Anon dry ground appears, and from his ark

The antient ſire deſcends, with all his train:
Then with upliſted hands, and eyes devout,
Grateful to heav'n, over his head beholds
A dewy cloud, and in the cloud a bow
Conſpicuous, with three liſted colors gay,
Betok'ning peace from God, and covenant new:
Whereat the heart of *Adam*, erſt ſo ſad,
Greatly rejoyc'd; and thus his joy broke forth.
O thou, who future things canſt repreſent
As preſent, heav'nly inſtructor! I revive
At this laſt ſight; aſſur'd that man ſhall live,
With all the creatures, and their ſeed preſerve.
Far leſs I now lament for one whole world
Of wicked ſons deſtroy'd, than I rejoice
For one man found ſo perfect, and ſo juſt,
That God vouchſafes to raiſe another world
From him, and all His anger to forget.
But ſay, what mean thoſe color'd ſtreaks in heav'n,
Diſtended, as the brow of God appeas'd?
Or, ſerve they, as a flow'ry verge, to bind
The fluid skirts of that ſame wat'ry cloud,
Leſt it again diſſolve, and ſhow'r the earth?
To whom th'Arch-Angel. Dext'rouſly thou aim'ſt:
So willingly doth God remit His ire,
Though late repenting Him of man deprav'd:
Griev'd at His heart, when looking down He ſaw
The whole earth fill'd with violence; and all fleſh
Corrupting each their way: yet, thoſe remov'd,
Such grace ſhall one juſt man find in His ſight,
That He relents, not to blot out mankind;

And makes a covenant never to deſtroy
The earth again by flood; nor let the ſea
Surpaſs His bounds; nor rain to drown the world,
With man therein, or beaſt: but, when He brings
Over the earth a cloud, will therein ſet
His triple-color'd bow, whereon to look,
And call to mind His covenant: day, and night,
Seed-time, and harveſt, heat, and hoary froſt,
Shall hold their courſe: 'till fire purge all things
new,
Both heav'n, and earth, wherein the juſt ſhall dwell.

The end of the eleventh Book.

PARADISE LOST.

BOOK XII.

The ARGUMENT.

The *Angel* Michael *continues from the flood to relate what shall ſucceed; then, in the mention of* Abraham, *comes by degrees to explain, Who that ſeed of the woman ſhall be, which was promiſed* Adam *and* Eve *in the Fall; His Incarnation, Death, Reſurrection, and Aſcenſion; the ſtate of the Church 'till His ſecond coming.* Adam, *greatly ſatisfied, and recomforted by theſe relations and promiſes, deſcends the hill with* Michael; *wakens* Eve, *who all this while had ſlept, but with gentle dreams compos'd to quietneſs of mind, and ſubmiſſion,*

Michael in either hand leads them out of Paradiſe, the fiery ſword waving behind them, and the Cherubim taking their ſtations to guard the place.

AS one who in his journey bates at noon,
Tho' bent on ſpeed: ſo, here th' Arch-Angel paus'd,
Betwixt the world deſtroy'd, and world reſtor'd.
If *Adam* ought perhaps might interpoſe:
Then, with tranſition ſweet, new ſpeech reſumes.
Thus thou haſt ſeen one world begin, and end;
And man, as from a ſecond ſtock, proceed.
Much thou haſt yet to ſee; but, I perceive
Thy mortal ſight to fail: objects divine
Muſt needs impair, and weary human ſenſe.
Henceforth what is to come I will relate:
Thou therefore give due audience, and attend.
This ſecond ſource of men, while yet but few,
And while the dread of judgment paſt remains
Freſh in their minds, fearing the Deity,
With ſome regard to what is juſt, and right,
Shall lead their lives, and multiply apace;
Lab'ring the ſoil, and reaping plenteous crop,
Corn, wine, and oil: and from the herd, or flock,
Oft ſacrificing bullock, lamb, or kid,
With large wine-offerings pour'd, and ſacred feaſt
Shall ſpend their days in joy un blam'd; and dwell
Long time in peace, by families, and tribes,
Under paternal rule: 'till one ſhall riſe

f proud ambitious heart; who (not content
ith fair equality, fraternal ſtate;)
ill arrogate dominion undeſerv'd,
er his brethren, and quite diſpoſſeſs
ncord, and law of nature from the earth;
nting, (and men, not beaſts, ſhall be his game)
th war, and hoſtile ſnare, ſuch as refuſe
ject on to his empire tyrannous.
mighty hunter thence he ſhall be ſtyl'd
fore the Lord; as in deſpite of heav'n,
from heav'n, claiming ſecond ſov'reignty;
d from rebellion ſhall derive his name
ough of rebellion others he accuſe.
with a crew, (whom like ambition joins
h him, or under him to tyrannize)
rching from *Eden* tow'rds the weſt, ſhall find
plain, wherein a black bituminous gurge
ls out from under ground, the mouth of hell.
brick, and of that ſtuff, they caſt to build
ity, and tow'r, whoſe top may reach to heav'n;
d get themſelves a name: leſt, far diſpers'd
foreign lands, their memory be loſt;
rdleſs whether good or evil fame!
, God (Who oft deſcends to viſit men
ſeen, and through their habitations walks
mark their doings) them beholding ſoon,
mes down to ſee their city, e'er the tow'r
ſtruct heav'n-tow'rs; and in deriſion ſets
n their tongues a various ſpirit, to raſe
t out their native language: and inſtead,

To ſow a jangling noiſe of words unknown.
Forthwith a hideous gabble riſes loud,
Among the builders: each to other calls
Not underſtood; 'till hoarſe, and all in rage,
As mock'd they ſtorm: great laughter was in heav'n,
And looking down, to ſee the hubbub ſtrange,
And hear the din: thus was the building left
Ridiculous; and the work Confuſion nam'd.

Whereto thus *Adam*, fatherly diſpleas'd.
O execrable ſon! ſo to aſpire
Above his brethren; to himſelf aſſuming
Authority uſurp'd, from God not giv'n.
He gave us only over beaſt, fiſh, fowl
Dominion abſolute; that right we hold
By his donation: but, man over men
He made not lord: ſuch title to himſelf
Reſerving, human left from human free.
But, this uſurper his encroachment proud
Stays not on man: to God his tow'r intends
Siege, and defiance. Wretched man! what food
Will he convey up thither, to ſuſtain
Himſelf, and his rash army; where thin air
Above the clouds will pine his entrails groſs:
And famiſh him of breath, if not of bread?

To whom thus *Michael*. Juſtly thou abhorr'ſt
That ſon, who on the quiet ſtate of men
Such trouble brought, affecting to ſubdue
Rational liberty: yet know withal,
Since, by original lapſe, true liberty
Is loſt, (which always with right reaſon dwells

in'd, and from her hath no dividual being:)
ason in man obſcur'd, or not obey'd,
mediately inordinate deſires,
d upſtart paſſions, catch the government
m reaſon; and to ſervitude reduce
n, 'till then free. Therefore, ſince he permits
thin himſel unworthy pow'rs to reign
r free reaſon; God, in judgment juſt,
jects it from without to violent lords:
o oft as undeſervedly inthrall
outward freedom. Tyranny muſt be;
ough to the tyrant thereby no excuſe.
t, ſometimes nations will decline ſo low
m virtue (which is reaſon) that no wrong;
juſtice, and ſome fatal curſe annex'd,
ives them of their outward liberty;
r inward loſt: witneſs th' irreverent ſon
him who built the ark; who, for the ſhame
to his father, heard his heavy curſe,
rvant of Servants, on his vitious race.
will the latter, as the former, world
tend from bad to worſe; till God at laſt,
ried with their iniquities, withdraw
preſence from among them, and avert
holy eyes; reſolving from thenceforth
eave them to their own polluted ways:
one peculiar nation to ſelect
m all the reſt, of whom to be invok'd;
tion from one faithful man to ſpring:
, on this ſide *Euphrates* yet reſiding.

Bred up in idol-worship. O that men
(Canſt thou believe?) ſhould be ſo ſtupid grown
While yet the patriarch liv'd, who ſcap'd the flood
As to forſake the living God, and fall
To worship their own work in wood, and ſtone,
For Gods! Yet, him God the Moſt High vouchſafes
To call by viſion, from his father's houſe,
His kindred, and falſe Gods; into a land
Which he will ſhew him: and from him will raiſe
A mighty nation; and upon him show'r
His benediction ſo, that in his ſeed
All nations ſhall be bleſt: he ſtrait obeys;
Not knowing to what land, yet firm believes.
I ſee him, (but thou canſt not) with what faith
He leaves his Gods, his friends, and native ſoil
Ur or *Chaldæa*, paſſing now the ford
To *Haran*: after him a cumb'rous train
Of herds, and flocks, and numerous ſervitude:
Not wand'ring poor, but truſting all his wealth
With God, who call'd him, in a land unknown.
Canaan he now attains; I ſee his tents
Pitch'd about *Sichem*, and the neighb'ring plain
Of *Moreh*. There by promiſe he receives
Gift to his progeny of all that land;
From *Hamath* northward, to the Deſert ſouth;
(Things by their names I call, tho' yet un-nam'd
From *Hermon* eaſt, to the great weſtern ſea;
Mount *Hermon!* yonder ſea! each place behold
In proſpect, as I point them) on the ſhore
Mount *Carmel*; here, the double-founted ſtream

…an, true limit eastward: but, his sons
…all dwell to *Seir*, that long ridge of hills!
…is ponder, that all nations of the earth
…all in his seed be blessed: by that seed
…meant thy Great Deliverer, who shall bruise
…e serpent's head; whereof to thee anon
…inlier shall be reveal'd. This patriarch blest,
(Whom Faithful *Abraham* due time shall call)
…son, and of his son, a grand-child leaves;
…e him in faith, in wisdom, and renown.
…e grand-child with twelve sons increas'd, departs
…m *Canaan*, to a land hereafter call'd
…gypt, divided by the river *Nile*:
…e where it flows, disgorging at seven mouths
…o the sea! To sojourn in that land
…comes, invited by a younger son
…ime of dearth: a son, whose worthy deeds
…se him to be the second in that realm
…*Pharaoh*: there he dies, and leaves his race
…wing into a nation: and now grown,
…pected to a sequent King, who seeks
…stop their over-growth, as in-mate guests
…o numerous: whence of guests he makes them slaves
…spitably; and kills their infant males:
…l by two brethren (those two brethren call
…s, and *Aaron*) sent from God to claim
…people from inthralment, they return
…h glory, and spoil, back to their promis'd land;
…rst, the lawless tyrant, (who denies

To know their God, or meſſage to regard)
Muſt be compell'd by ſigns, and judgments dire:
To blood un-ſhed, the rivers muſt be turn'd;
Frogs, lice, and flies, muſt all his palace fill
With loath'd intruſion, and fill all the land:
His cattle muſt of rot, and murrain, die;
Botches, and blains, muſt all his flesh imboſs
And all his people; thunder mix'd with hail,
Hail mix'd with fire, muſt rend th' *Ægyptian* sky,
And wheel on th' earth, devouring where it rolls:
What it devours not, herb, or fruit, or grain,
A darkſom cloud of locuſts ſwarming down
Muſt eat, and on the ground leave nothing green:
Darkneſs muſt over-ſhadow all his bounds,
Palpable darkneſs! and blot out three days:
Laſt, with one midnight-ſtroke, all the firſt-born
Of *Ægypt* muſt lye dead. Thus with ten wounds
The river-dragon tam'd at length, ſubmits
To let his ſojourners depart; and oft
Humbles his ſtubborn heart: but ſtill, as ice
More harden'd after thaw: 'till in his rage
Purſuing whom he late diſmiſs'd, the ſea
Swallows him with his hoſt; but them let paſs
(As on dry land) between two chryſtal walls;
Aw'd by the rod of *Moſes* ſo to ſtand
Invided, 'till his Reſcu'd gain their ſhore;
Such wond'rous pow'r God to His Saint will lend
Though preſent in His Angel: who ſhall go
Before them in a cloud, and pillar of fire:
By day a cloud, by night a pillar of fire;

To guide them in their journey, and remove
Behind them, while th' obdurate King purſues.
All night he will purſue; but, his approach
Darkneſs defends between, 'till morning watch;
Then through the fiery pillar, and the cloud,
God looking forth will trouble all his hoſt,
And craze their chariot-wheels: when by command,
Moſes once more his potent rod extends
Over the ſea; the ſea his rod obeys:
On their imbattel'd ranks the waves return,
And overwhelm their war! The race elect,
Safe towards *Canaan* from the ſhore advance
Through the wild deſert; not the readieſt way;
Leſt ent'ring on the *Canaanite* alarm'd,
War terrify them in-expert, and fear
Return them back to *Ægypt*, chuſing rather
Inglorious life with ſervitude: (for life,
To noble, and ignoble, is more ſweet
Un-train'd in arms, where rashneſs leads not on.)
This alſo ſhall they gain by their delay
In the wide wilderneſs: there they ſhall found
Their government, and their great ſenate chuſe
Through' the twelve tribes, to rule by laws ordain'd.
God from the mount of *Sinai*, (whoſe gray top
Shall tremble, He deſcending,) will Himſelf
In thunder, lightning, and loud trumpet's ſound,
Ordain them laws: part, ſuch as appertain
To civil juſtice; part, religious rites
Of ſacrifice; informing them by types,
And ſhadows, of that Deſtin'd Seed to bruiſe

The ſerpent, by what means He ſhall atchieve
Mankind's delivrance. But, the voice of God
To mortal ear is dreadful! They beſeech
That *Moſes* might report to them His Will,
And terror ceaſe: He grants what they beſought;
Inſtructed, that to God is no acceſs
Without Mediator, whoſe high office now
Moſes in figure bears; to introduce
One Greater, of whoſe day he ſhall foretel,
And all the prophets in their age, the times
Of Great *Meſſiah* ſhall ſing. Thus, laws and rites
Eſtablish'd, ſuch delight hath God in men
Obedient to His Will, that He vouchſafes
Among them to ſet up His tabernacle;
The Holy One with mortal men to dwell.
By His preſcript a ſanctuary is fram'd
Of cedar, overlaid with gold; therein
An ark, and in the ark His teſtimony,
The records of His covenant: over theſe
A mercy-ſeat of gold, between the wings
Of two bright Cherubim: before Him burn
Seven lamps, as in a zodiac repreſenting
The heav'nly fires: over the tent a cloud
Shall reſt by day, a fiery gleam by night;
Save when they journey, and at length they come,
Conducted by His Angel, to the land
Promis'd to *Abraham*, and his ſeed.... The reſt
Were long to tell; how many battles fought;
How many Kings deſtroy'd; and kingdoms won;
Or, how the ſun ſhall in mid-heav'n ſtand ſtill

A day entire, and night's due course adjourn,
Man's voice commanding, « Sun! in *Gibeon* stand,
»And thou moon in the vale of *Ajalon*,
»'Till *Israel* overcome: » so call the third
From *Abraham*, son of *Isaac*; and from him
His whole descent, who thus shall *Canaan* win.
Here *Adam* interpos'd. O sent from heav'n,
Inlightner of my darkness! gracious things
Thou hast reveal'd; those chiefly, which concern
Just *Abraham*, and his seed: now first I find
Mine eyes true op'ning, and my heart much eas'd;
E'erwhile perplex'd with thoughts, what would become
Of me, and all mankind: but, now I see
His day, in Whom all nations shall be blest:
Favour un-merited by me, who sought
Forbidden knowledge by forbidden means!
Yet this I apprehend not, why to those
Among whom God will deign to dwell on earth,
So many, and so various, laws are giv'n:
So many laws argue so many sins
Among them: how can God with such reside?
To whom thus *Michael*. Doubt not but that sin
Will reign among them, as of thee begot:
And therefore was law given them, to evince
Their natural pravity, by stirring up
Sin against law to fight: that when they see
Law can discover sin, but not remove,
(Save by those shadowy expiations weak,
The blood of bulls and goats) they may conclude

Some blood more precious must be paid for man;
Just for unjust: that, in such righteousness
To them by faith imputed, they may find
Justification towards God, and peace
Of conscience; which the law by ceremonies
Cannot appease; nor man the moral part
Perform; and, not performing, cannot live.
So, law appears imperfect; and but giv'n
With purpose to resign them in full time,
Up to a better covenant; disciplin'd
From shadowy types to truth; from flesh to spirit;
From imposition of strict laws, to free
Acceptance of large grace; from servile fear,
To filial; works of law, to works of faith.
And therefore shall not *Moses*, (though of God
Highly belov'd,) being but the minister
Of law, His people into *Canaan* lead;
But *Joshua*: (whom the Gentiles *Jesus* call;
His name, and office bearing, who shall quell
The adversary-serpent; and bring back
Thro' the world's wilderness long-wander'd man,
Safe to eternal Paradise of rest.
Mean-while they, in their earthly *Canaan* plac'd,
Long time shall dwell, and prosper: but, when sins
National interrupt their publik peace,
Provoking God to raise them enemies;
From whom as oft He saves them penitent;
By Judges first, then under Kings: of whom
The second, (both for piety renown'd,
And puissant deeds) a promise shall receive

Irrevocable, that his regal throne
For ever shall indure: the like shall ſing
All prophety, that of the royal ſtock
Of *David* (ſo I name this King) ſhall riſe
A ſon, the woman's ſeed to thee foretold;
Foretold to *Abraham*; as in Whom ſhall truſt
All nations; and to Kings foretold, of Kings
The laſt; for of His reign ſhall be no end.
But, firſt a long ſucceſſion muſt enſue:
And his next ſon, for wealth and wiſdom fam'd,
The clouded ark of God, 'till then in tents
Wand'ring, ſhall in a glorious temple inſhrine.
Such follow him, as ſhall be regiſter'd
Part good, part bad; of bad the longer ſcrowl;
Whoſe foul idolatries, and other faults,
Heap'd to the popular ſum, will ſo incenſe
God, as to leav them, and expoſe their land,
Their city, His temple, and His holy ark,
With all his ſacred things, a ſcorn and prey
To that proud city, whoſe high walls thou ſaw'ſt
Left in confuſion; *Babylon* thence call'd.
There in captivity He lets them dwell
The ſpace of ſeventy years: then brings them back;
Remembring mercy, and His convenant ſworn
To *David*, 'ſtablish'd as the days of heav'n.
Return'd from *Babylon*, by leave of Kings
Their lords, whom God diſpos'd, the houſe of God
They firſt re-edify: and for a while
In mean eſtate live moderate: 'till grown
In wealth, and multitude, factious they grow;

But firſt, among the prieſts diſſenſion ſprings;
Men who attend the altar, and ſhould moſt
Endeavour peace: their ſtrife pollution brings
Upon the temple itſelf: at laſt they ſeiſe
The ſceptre, and regard not *David*'s ſons:
Then loſe it to a ſtranger, that the true
Anointed King *Meſſiah* might be born
Barr'd of His right: yet, at His birth a ſtar,
Un-ſeen before in heav'n, proclaims him come;
And guides the eaſtern ſages, who inquire
His place, to offer incenſe, myrrh, and gold:
His place of birth a ſolemn Angel tells
The ſimple ſhepherds, keeping watch by night:
They gladly thither haſte; and, by a choir
Of ſquadron'd Angels, hear his carol ſung.
A virgin is His mother, but His Sire
The Pow'r of the Moſt high! He ſhall aſcend
The throne hereditary, and bound his reign
With earth's wide bounds, His glory with the heav'ns!

He ceas'd, diſcerning *Adam* with ſuch joy
Surcharg'd, as had, like grief, been dew'd in tears
Without the vent of words; which theſe he breath'd.

O prophet of glad tidings! finiſher
Of utmoſt hope! now clear I underſtand,
What oft my ſteadieſt thoughts have ſearch'd in vain:
Why our Great Expectation ſhould be call'd,
The ſeed of woman: Virgin Mother, hail!
High in the love of heav'n! yet from my loins

hou shalt proceed, and from thy womb the Son
f God Moſt High; ſo God with man unites.
eeds muſt the ſerpent now his capital bruiſe
ſpect with mortal pain: ſay, where and when
eir fight, what ſtroke ſhall bruiſe the victor's
heel?

To whom thus *Michael*. Dream not of their fight,
s of a duel, or the local wounds
f head, or heel: not therefore joins the Son
anhood to God-head, with more ſtrength to foil
y enemy: nor ſo is overcome
an, whoſe fall from heav'n, (a deadlier bruiſe!)
fabled, not to give thee thy death's wound:
hich He, who comes thy Saviour, ſhall re-cure
t by deſtroying *Satan*, but his works,
thee, and in thy ſeed. Nor can this be,
t by fulfilling (that which thou didſt want,)
edience to the law of God, impos'd
penalty of death, and ſuffering death;
penalty to thy tranſgreſſion due;
d due to theirs which out of thine will grow?
only can high juſtice reſt appaid.
law of God exact He ſhall fulfil,
h by obedience, and by love; though love
ne fulfil the law: thy punishment
ſhall indure, by coming in the flesh
a reproachful life, and curſed death:
claiming life to all who ſhall believe
His redemption; and that His obedience
ted, becomes theirs by faith; His merits

To ſave them, not their own (tho' legal) works.
For this He ſhall live hated, be blaſphem'd,
Seis'd on by force, judg'd, and to death condemn'd,
A ſhameful, and accurſt! nail'd to the croſs
By His own nation; ſlain, for bringing life.
But, to the croſs He nails thy enemies,
The law that is againſt thee, and the ſins
Of all mankind, with Him there crucify'd,
Never to hurt them more, who rightly truſt
In this His Satisfaction. So He dies.
But ſoon revives; death over Him no pow'r
Shall long uſurp: e'er the third dawning light
Return, the ſtars of morn ſhall ſee Him riſe
Out of His grave, freſh as the dawning light,
The ranſom paid, which man from death redeems,
His death for man, as many as offer'd life
Neglect not, and the benefit embrace
By faith, not void of works. This God-like act
Annuls thy doom, the death thou ſhould'ſt have
dy'd,
In ſin for ever loſt from life: this act
Shall bruiſe the head of *Satan*, crush his ſtrength,
Defeating Sin, and Death, his two main arms;
And fix far deeper in his head their ſtings,
Than temporal death ſhall bruiſe the victor's heel,
Or theirs whom he redeems: a death-like ſleep!
A gentle wafting to immortal life!
Nor after Reſurrection ſhall He ſtay
Longer on earth, than certain times t' appear
To His Diſciples; men who in His life
still

Still follow'd Him: to them shall leave in charge
To teach all nations what of him they learn'd,
And His salvation; them who shall believe
Baptizing in the profluent stream, the sign
Of washing them from guilt of sin, to life
Pure, and in mind prepar'd (if so befal)
For death, like that which the Redeemer dy'd.
All nations they shall teach: for, from that day,
Not only to the sons of *Abraham*'s loins
Salvation shall be preach'd; but, to the sons
Of *Abraham*'s faith: where-ever thro' the world:
So, in his seed all nations shall be bless'd.
Then to the heav'n of heav'ns shall He ascend
With victory, triumphing through the air
Over His foes and thine; there shall surprise
The serpent, prince of air, and drag in chains
Thro' all his realm, and there confounded leave:
Then enter into glory, and resume
His seat at God's right hand, exalted high
Above all names in heav'n: and thence shall come,
When this world's dissolution shall be ripe,
With glory, and pow'r, to judge both quick and dead:
To judge th' unfaithful dead, but to reward
His faithful, and receive them into bliss;
Whether in heav'n, or earth: for then, the earth
Shall all be Paradise, far happier place
Than this of *Eden*, and far happier days!
So spake th' Arch-Angel *Michael*; then paus'd,
As at the world's great period: and our sire,
Replete with joy, and wonder, thus reply'd.

O goodneſs infinite! goodneſs immenſe!
That all this good of evil ſhall produce,
And evil turn to good! more wonderful
Than that which by creation firſt brought forth
Light out of darkneſs! Full of doubt I ſtand,
Whether I ſhould repent me now of ſin,
By me done, and occaſion'd; or rejoice
Much more, that much more good thereof ſhall ſpring:
To God more glory, more good-will to men
From God, and over wrath grace ſhall abound.
But ſay, if our Deliverer up to heav'n
Muſt re-aſcend, what will betide the few
His faithful, left among th' unfaithful herd,
The enemies of truth? Who then ſhall guide
His people? who defend? will they not deal
Worſe with his followers, than with him they dealt?
Be ſure they will, ſaid th' Angel; but from heav'n
He to His own a Comforter will ſend,
The promiſe of the Father: Who ſhall dwell
His Spirit within them; and the law of faith
Working thro' love, upon their hearts ſhall write,
To guide them in all truth; and alſo arm
With ſpiritual armor, able to reſiſt
Satan's aſſaults, and quench his fiery darts:
What man can do againſt them, not afraid,
Though to the death; againſt ſuch cruelties
With inward conſolations recompens'd;
And oft ſupported ſo, as ſhall amaze
Their proudeſt perſecutors: for, the Spirit

(Pour'd first on His Apoſtles, whom He ſends
T' evangelize the nations; then, on all
Baptiz'd) ſhall them with wond'rous gifts indue,
To ſpeak all tongues, and do all miracles,
As did their Lord before them. Thus they win
Great numbers of each nation to receive
With joy the tidings brought from heav'n: at length,
Their Miniſtry perform'd, and race well run,
Their doctrine, and their ſtory written left,
They die. But in their room, as they fore-warn,
Wolves ſhall ſucceed for teachers, grievous wolves!
Who all the ſacred myſteries of heav'n,
To their own vile advantages ſhall turn,
Of lucre, and ambition; and the truth
With ſuperſtitions, and traditions taint,
Left only in thoſe written records pure;
Though not but by the Spirit underſtood.
Then ſhall they ſeek t' avail themſelves of names,
Places, and titles; and with theſe to join
Secular pow'r; though feigning ſtill to act
By ſpiritual: to themſelves appropriating
The Spirit of God, promis'd alike, and giv'n
To all believers: and, from that pretenſe,
Spiritual laws by carnal pow'r ſhall force
On every conſcience; laws! which none ſhall find
Left them inroll'd: or, what the Spirit within
Shall on the heart ingrave. What will they then
But force the Spirit of Grace it ſelf, and bind
His conſort liberty? what, but unbuild

His living temples, built by faith to ſtand,
Their own faith, not another's? (for, on earth,
Who againſt faith, and conſcience, can be heard
Infallible?) Yet, many will preſume:
Whence heavy perſecution ſhall ariſe
On all, who in the worship perſevere
Of ſpirit, and truth: the reſt (far greater part)
Will deem in outward rites, and ſpecious forms,
Religion ſatisfy'd; truth ſhall retire
Beſtuck with ſland'rous darts; and works of faith
Rarely be found. So ſhall the world go on,
To good malignant, to bad men benign;
Under her own weight groaning; 'till the day
Appear of reſpiration to the juſt,
And vengeance to the wicked: at return
Of Him ſo lately promis'd to thy aid,
The Woman's Seed; obſcurely then foretold;
Now amplier known thy Saviour, and thy Lord;
Laſt, in the clouds, from heav'n to be reveal'd
In glory of the Father, to diſſolve
Satan, with his perverted world; then raiſe
From the conflagrant maſs, purg'd, and refin'd,
New heav'ns, new earth, ages of endleſs date,
Founded in righteouſneſs, and peace, and love;
To bring forth fruits, joy, and eternal bliſs.

He ended; and thus *Adam* laſt reply'd.
How ſoon hath thy prediction, Seer bleſt!
Meaſur'd this tranſient world the race of time,
'Till time ſtand fix'd? Beyond is all abyſs,
Eternity, whoſe end no eye can reach!

Greatly inſtructed I ſhall hence depart;
Greatly in peace of thought; and have my fill
Of knowledge, what this veſſel can contain:
Beyond which was my folly to aſpire!
Henceforth I learn, that to obey is beſt,
And love with fear the only God; to walk
As in His preſence; ever to obſerve
His providence; and on Him ſole depend;
Merciful over all His works! with good
Still overcoming evil; and by ſmall
Accomplishing great things; by things deem'd weak
Subverting worldly ſtrong; and worldly wiſe,
By ſimply meek; that ſuffering for truth's ſake,
Is fortitude to higheſt victory!
And, to the faithful, death the gate of life;
Taught this by His example, Whom I now
Acknowledge my Redeemer ever bleſt!
To whom thus alſo th' Angel laſt reply'd:
This having learn'd, thou haſt attain'd the ſum
Of wiſdom; hope no higher; though all the ſtars
Thou knew'ſt by name; and all th' ethereal pow'rs;
All ſecrets of the Deep; all nature's works;
Or, works of God in heav'n, air, earth, or ſea;
And all the riches of this world enjoy'dſt;
And all the rule, one empire: only add
Deeds to thy knowledge anſwerable; add faith;
Add virtue, patience, temperance, add love,
(By name to come call'd charity, the ſoul
Of all the reſt) then wilt thou not be loth
To leave this Paradiſe, but ſhalt poſſeſs

A Paradiſe within thee, happier far! ....
Let us deſcend now therefore from this top
Of ſpeculation; for the hour preciſe
Exacts our parting hence: and ſee! the Guards,
By me incamp'd on yonder hill, expect
Their motion; at whoſe front a flaming ſword,
In ſignal of remove, waves fiercely round.
We may no longer ſtay: go! waken *Eve*;
Her alſo I with gentle dreams have calm'd,
Portending good; and all her ſpirits compos'd
To meek ſubmiſſion; thou, at ſeaſon fit,
Let her with thee partake what thou haſt heard;
Chiefly, what may concern her faith to know,
The great deliverance by her ſeed to come
(For by the woman's ſeed) on all mankind.
That ye may live (which will be many days)
Both in one faith unanimous, though ſad
(With cauſe!) for evils paſt: yet, much more cheer'd
With meditation on the happy end.
He ended; and they both deſcend the hill:
Deſcended, *Adam* to the bow'r, where *Eve*
Lay ſleeping, ran before; but found her wak'd;
And thus with words not ſad she him receiv'd.
Whence thou return'ſt, and whither went'ſt, I know;
For God is alſo in ſleep, and dreams adviſe;
Which He hath ſent propitious, ſome great good
Preſaging, ſince with ſorrow, and heart's diſtreſs
Wearied I fell aſleep: but now, lead on!
In me is no delay; with thee to go,

Is to ſtay here; without thee here to ſtay,
Is to go hence unwilling: thou to me
Art all things under heav'n, all places thou;
Who for my wilful crime art banish'd hence.
This further conſolation yet ſecure
I carry hence; though all by me is loſt,
Such favor I unworthy am vouchſaf'd,
By me the Promis'd Seed ſhall all reſtore.
So ſpake our mother *Eve*; and *Adam* heard
Well-pleas'd, but anſwer'd not: for now, too nigh
Th' Arch-Angel ſtood; and from the other hill
To their fix'd ſtation, all in bright array,
The Cherubim deſcended; on the ground
Gliding meteorous, as ev'ning miſt,
Ris'n from a river, o'er the marish glides;
And gathers ground faſt at the labrer's heel,
Homeward returning. High in front advanc'd,
The brandish'd ſword of God before them blaz'd;
Fierce as a comet; which with torrid heat,
And vapors as the *Libyan* air aduſt
Began to parch that temperate clime: whereat
In either hand the haſt'ning Angel caught
Our lingring Parents; and to th' eaſtern gate
Led them direct; and down the cliff as faſt,
To the ſubjected plain; then diſappear'd.
They looking back, all th' eaſtern ſide beheld
Of Paradiſe; ſo late their happy ſeat!
Wav'd over by that flaming brand; the gate
With dreadful faces throng'd, and fiery arms.
Some natural tears they drop'd, but wip'd them ſoon:

The world was all before them, where to chuſe
Their place of reſt, and Providence their guide.
They, hand in hand, with wand'ring ſteps, and ſlow,
Through *Eden* took their ſolitary way.

THE END.

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